

3.

ANTI-COTON;

OR

A REFUTATION OF

Cottons Letter Declaratorie : lately

directed to the Queene Regent, for the Apologizing of the Iesuites Doctrine, touching
the killing of KINGS.

A BOOK,

In which it is proued that the Iesuites

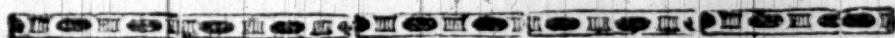
are guiltie, and were the Authors of the late execrable Parricide, committed vpon the Person of the French King, *HENRY* the fourth,
of happy memorie.

TO WHICH IS ADDED,

A Supplication of the Vniuersitie of Paris, for the preuenting of the Iesuites opening their Schooles among them : in which their King-killing Doctrine is also notably discovered, and confuted.

Both translated out of the French, by *G. H.*

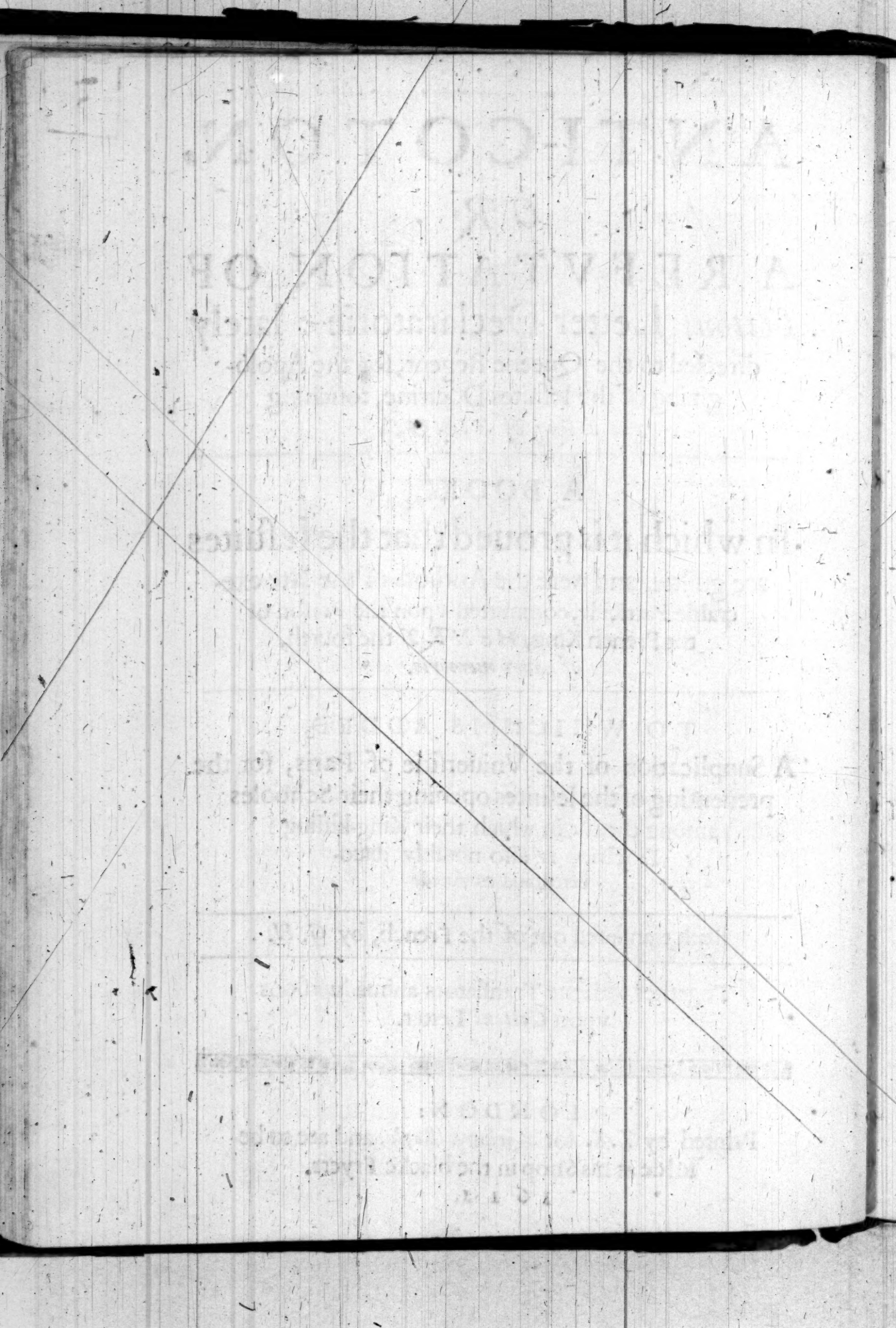
Together with the Translators animaduersions vpon *Cottons* Letter.



LONDON:

Printed by *T.S.* for *Richard Boyle*, and are to be solde at his Shop in the blacke Fryers.

1611.





TO
THE QUEENE
REGE^NT.

May it please your Maiestie :



Nas much as it is the common opinion, as well of your owne Subjects at home, as of Strangers abroad, that the Iesuities were the workers of that damnable paricide, which striking to the heart of our deceased King (whom God absolue) hath stricken to the very throate of Fraunce it selfe: and thereupon the Iesuities complaine that they are wrongfully dealt withall, and that these reports are spread by their enemies, thereby to make them odious to the world: I thought it necessary to make appeare to your Maiestie the originall causes of this aspersion cast vpon them, to the end that if it be found to spring from sure and vndoubted grounds,

To the Queene Regent.

your Maiestie may from thence coniecture, whether it may stand with the safeguard of the present King, your Sonnes life, to suffer these holy Fathers to approach neere his person: as also whether it may be done without holding your Subjects in continuall alarmes, and defiance one of another. For if it were forbidden by *Moses* Law (as Father *Cotton* hath obserued, in his Epistle Dedicatorie,) to seeth the Kid in the milke of the Damme; much more vnlawfull must it needs be, to deliuer the Sonne into hands already imbrewed in the bloud of the Father. I desire not to be beleued without euident proofes, and professe withall, that I am no way transported with passion against their persons, nor would at all be drawne to speake or write against them, if after the manner of other Monkes and Fryers, they would be content to bound themselues within the lists of instructing the people and menaging th'affaires of the Church: but that which I now speake is not the suggestion of Heretiques, but the testimonie of your highest Courts of Iustice, the consent of the greatest part of your Cleargie, and among them, euen of the sacred facultie of Diuinitie, & in a word, the common vniuersal out-crie of all your people al which notwithstanding, would willingly haue learned the Art of forgetfulnesse with Father *Aubigny*, and been content to mourne without speaking a word, were it not that wee see the murthering of Princes become a custome, and that if your Maiestie put not to your hand to
stop

To the Queene Regent.

stop it betimes, Treason will shortly stand in the rancke of Christian vertues, and be held the fairest and shortest way to heauen.

If then your Maiestie please for a while to lay aside your important affayres of State, and to peruse this ensuing discourse, you shall finde I doubt not, in this case the voyce of the people, the voyce of God : whom I beseech to make the *Flower de Lice* to flourish vpon your Sons head, and to poure downe vpon your Maiestie, all possible happinesse.

Your Maiesties

most humble and

obedient Subiect,

P. D. C.



AN ADVERTISEMENT
TO THE READER.



READER, meruaile not that the Author of the Worke puts not to his name: it may iustly be imputed to the iniquitie of the times, in which it is hard to utter the truth, and not thereby to procure enemies; notwithstanding, if there be any that will undertake the answering of it from point to point (which I hold impossible, such is the cleere euidence of truth) the Author promiseth to reioyne upon the same subiect, and withall to discouer his name: for he hath both courage and countenance enough to maintaine himselfe, and his cause against the malice of his aduersaries, and the troublers of the publike peace.

A



A
REFVTATION
of Father *Cottons* declaratorie
Letter to the Queene Regent.

*That the doctrine of the Iesuits approues and
maintaines the Parricide of Kings, and the
Rebellion of Subiects.*

CHAP. I.



That wee may take all rubs
out of the way, and fully
cleere the doubt in questi-
on: it will not proue vnne-
cessarie to search out, and
discover the dependances
of the matter in hand, till
wee arise to the head-spring it selfe.

Wee finde it registred in the French History,
that in the yeare 1407. *Lewes* Duke of Orleans,
brother to King *Charles*, the sixt of that name, the
22. of November in the twilight, was slaine by
Assassinates, hyred to that purpose by *John* Duke

B of

A refutation of Cottons Letter

of *Burgundie*, who then contested his right to the Regencie against the said Duke of *Orleans*: but the Duke of *Burgundie* being no way able to inuent any colourable varnish for the shifting off the fact, grew bold to maintaine in the presence of the Princes of the bloud, and Officers of the Crowne, that what was acted by his command, was honourable and iust; and thereupon set a work *John Petit* Doctor of Diuinitie, by birth a Norman, who publicly defended, that both by the Law of God and man, aswell Canon as Ciuill, it was lawfull for any man to make away a tyrant, and that by any meanes; whereupon the matter was so carryed, partly through feare of violence, and partly by strength of perswasion, that the course of Iustice for that time was stopt, and nothing done.

At that time there liued in Paris, *John Gerson* Chancellour of the Vniuersitie, a man of no meane learning, (as that age afforded,) who strongly opposed himselfe to the fore-mentioned proposition of *John Petit*, insomuch that not long after a generall Councell being held at Constance, *Gerson* was imployed thither as Ambassadour from *Charles* the sixt, hauing in his instructions expresse charge to propose that conclusion to the Fathers of the Councell, by them to be further discussed and censured: where both parties being indifferently heard what could be objected on eyther side, the Councell in their fifteenth Session, condemned the opinion of *John Petit* as hereticall,
the

the Canon begins thus: *Quilibet Tyrannus, &c.* plainly defining that it no way rightfully falls within the compasse of the Subjects reach, to set vpon the person of his Soueraigne, vnder pretence of curbing a Tyrant.

This erroneous doctrine hauing beene now a long time quenched as it were, and buried by the authoritie of this Councell, is now againe enlightened and set a foote by the Iesuits, but vnder the cloake and colour of Religion, that is to say, when it shall be iudged necessary to make away a King for the good of the Church: to this purpose they haue published diuerse discourses, in which they permit and incite the Subject to kill his Soueraigne, when his Regall power degenerates into tyranny.

Peter Ribadenera a Spanish Iesuite venteth this doctrine, in a booke which hee hath written of religion, and the vertues of a Prince, speaking thus of the parricide of *Iames Clement*, *For as much as the resolution which Henry the third tooke vpon him, was the aduise of a Polititian, and a machiavelist, not conformable to the rules of our Sauour; behold the reason, that by the iust iudgement of God, the said Henry was made away by the hand of a simple yong Monke, and dyed by the stroke of a knife.*

Carolus Scubanius a Flemish Iesuite, who by an anagrammaticall inuersion of Letters, calls himselfe, *Clarus Bonarscius*, hath written a Booke, which he entitules, *Amphitheatrum honoris*: in which he stoutly maintaines the same murthering position.

Dionisi, Machanidas, Aristotimus saculorum portenta, Gallia opprimant, nemo Pontifex Dionē, Timoleontē, Philopœmē, Helenatum facinus animabit?

Nullus in hanc belluam miles erit? nullus Pontifex nobilissimus Regnum securi eximat?

Cur deniq; Henricus Garnetus, vir doctrina omnis generis, & vita sanctitate incomparabilis, ultimum supplicio affectus est, nisi quia revelare noluit, quod salua conscientia revelare non posuit?

Lib. I. Cap. 12. where hee thus speakes: if it so fall out that a Denis, or a Machanidas, or an Aristotimus, monsters of their ages, oppresse Fraunce, shall not the Pope haue power confidently to encourage against them some Dion, or Timoleon, or Philopœmen; that is to say, tamers, and quellers of tyrants? and a little after speaking of a tyrant wasting France, what? will no man take armes against that beast? will no Pope set free that noble Kingdome from the stroke of the Axe? where obserue, that he speakes not in that passage of an vliurper, but of a lawfull King, who vnlawfully vseth his power.

Bellarmino in his second Booke against the King of England, condemneth treason and conspiracie against Princes, but in such captious and ambiguous tearmes, that vpon the matter he seemes to approue it, and incite men vnto it, by commending the Iesuite Garnet, that being acquainted with the conspiracie against the King of England, by the confessions of the Traytors, he would not disclose it, his words are these; Wherefore was Henry Garnet, a man unmatched in all kindes of learning, and holinesse of life, so punished in the highest degree, but onely because hee would not detect that, which with a safe conscience he could not? See then here the doctrine of the Iesuites, which is this: that if a man disclose vnto them his purpose to kill the King, hee ought to conceale it, and rather suffer the King to be killed, and the kingdome to be ruined, then to breake vp the scale of confession: an opinion which the Sorbon holds not,

it being of the Law of God to be loyall to our Soueraigne, & of the law of Nations to hold the receiuer of stolne goods as guiltie as the theefe, and in the case of treason equally to punish the vnder-taker and the concealer, as being both principall, an offence of that nature admitting no accessorie.

L. 13. ff. de off. praef. L. 1. ff. de Receptat.

L. quisquis. §. id quod Cod. ad Leg. Jul. Maiest.

The same Iesuite *Bellarmino*, and together with him, the whole troupe of that societie, generally defend, that the Pope hath power to dispose of kingdomes, to bestow them as hee shall see fit, on whom it shall please him, and to stir vp the Subjects to rebell against their Prince, by vnloosing them from there sacred bond of allegiance: his words are these, in his sixt Chapter and fift Booke, *De Pontifico Romano: The Pope may dispose of Kingdomes, taking them from one, and giuing them to another, as being the Supream Prince Ecclesiasticall:* and the Iesuite *Gretzer* in his Booke, entituled; *Vespertilio haeretico-politicus*, pag. 159. *Wee are not such dastards, that we feare openly to affirme, that the Pope of Rome may, if necessitie so require, free his Catholike Subiects from their oath of fidelitie, if their Soueraigne handle them tyrannically: Nay the same man addes in the same place, that if the Pope doe it discreetly and warily, it is a meritorious worke.* Consider here this new and vnkowne kinde of merit, by raising sedition, and commanding disloyaltie, from whence must necessarily issue, attempting vpon the person of the Prince: for in such a rebellion it is to be presumed that the

Papa potest mutare Regna, & vni auferre atq; alteri conferre, i. tanquam summus Princeps spiritualis.

Tam timidi & trepidi nō sumus vt asserere palā vereamur Romanum Pontificem posse si necessitas exigat, subditos Catholicos soluere iuramento fidelitatis, si Princeps tyrannicē illos tractet. &c.

Prince will take armes to safeguard himselfe, and oppose force to force, which cannot possibly be done, without manifest hazard of his life.

*Excommunicato
subditi non tenentur iuramentum fidei statui.*

Excommunicatus non potest iurisdictionis actum exercere.

Tolet in his first Booke of the instructions of Priests, and 13. Chapter, affirms, that Subjects are not bound to keepe unviolate their oath of allegiance to an excommunicate person: and againe, An excommunicate person cannot exercise the act of Iurisdiction: which rule if we admit as true, we must consequently hold that Henry the third was no King; and hee which killed him, killed no King.

Cognito à Theologo, quos erat sciscitatus tyrannum iure interire posse.

Suo sanguine patrie communis & gentis libertatem redemptam inter ictus & vulnera impense latebatur, scilicet caso Rege ingens sibi nomen fecit, cede aedes est expiata ac manibus Guisij Ducis perfide perempti regio sanguine est purgatum.

Mariana another Spanish Iesuite, hath set forth a Booke, *De Rege & Regis institutione*, first printed at Toledo, by Peter Roderigo, in the yeare 1599. and since againe at Ments, by Balthasar Lippius in the yeere 1605. in the sixt Chapter of this Booke, after hauing commended James Clement, he addes, that he had beene instructed by Diuines, with whom he consulted in that point, that it was lawfull to kill a Tyrant: and thereupon describing how the yong Fryer gaue the deadly blow, he cryes out; *Insignem animi confidentiam, facinus memorabile! O excellent confidence of spirit! O memorable fact!* And a little after speaking of the same murtherer: amidst the blowes, and the wounds which he received, he continued full of comfort, as hauing redeemed with his bloud, the liberty of his Country, and hauing slaine the King he purchased himselfe great renoune, in expiating the death of the Duke of Guise, (treacherously made away) by shedding the bloud Royall: Thus dyed Clement, being about twenty foure years

of

of age, a young man, of nature gentle, not tough of body, but that a higher power actuated his vigour and courage. Thus speaks this Iesuite, and in the same Chapter speaking of a lawfull King, to whom the Subiects haue passed their oath of allegiance, he sayes: *If hee peruert the Religion of the Land, or if he draw the common enemy into his Country, he that labouring to satisfie the publike desire, shall assay to kill him, shall in my iudgement, not doe vniustly.*

*Si sacra patrie
pessumdet, publi-
coq; hostes in
patriam attra-
hat, qui votis
publicis fauentes
eum perimere tē-
tarit, haud qua-
quā eum itaque
fecisse existi-
mabo.*

In the Chapter following, hee steps yet one degree farther; in which he allows the poysoning of a Tyrant as iust and lawfull: notwithstanding it is worth the while to marke the nicenesse of the man, and how precisely those of his hayre obserue their cases of conscience: for fearing least by poysoning the tyrants meate or drinke, hee should by that meanes be enforced to make himselfe away, *Mariana* brings this remedie: *For mine owne part (saith hee) I would vse this moderation, not to con- straine him (whom I purpose to doe away) to take the poyson himselfe, which might presently disperse it selfe through his inwards, and so kill him, but that some other lay the poyson so, that he who is to dye, no way concur in the taking of it; which may be done, when the poyson is so strong, that a chaire, or a garment being annoynted with it, may worke vpon the body which sits on the one, or weares the other: which is a cunning, I finde the Kings of the Moores haue often used: such is the pietie of the Iesuite, who makes vs Disciples to the Moores.*

*Hoc tamen tem-
peramento vti in
hac quidam dis-
putat: i me licebit
si non ipse qui pe-
rimitur venenū
haurire cogitur,
quo intus me-
dullis cōcepto pe-
reat, sed exte-
rius ab alio adhi-
beatur, nihil ad-
iuuante eo qui pe-
rimendus est, ni-
mirum cum tan-
ta vis est veneni
ut sella eo aut
veste delibuta
rim interfici-
endi habeat.*

This

This Booke of *Marianaes* is commended by *Gretzer* the Iesuite, in his *Vespertilio*, alleadged once already, where he affirmes, Pag. 160 that *Mariana* is trauced, as hauing writtens that it was lawfull to kill any Prince who disobeyes the Pope: *sithens* he maintaines, that a lawfull Prince, who disobeyes the Pope, notwithstanding ought not to be made away by any priuate man, if sentence be not pronounced against him, or that it be not demanded by the voyce of the people, or that the consent of learned men runne not that way: but note this by the way, that by the definitiue sentence, he vnderstands the iudgement of the Pope; and by the approbation of learned men, the aduise of Iesuits: and touching poyson laid vpon a garment or chayre, the Iesuite *Gretzer* Pag. 162. approoues simply *Marianaes* position, and complaines that *Mariana* is vniuistly accused, for hauing affirmed, that a tyrant ought to be poysoned, seeing hee maintaines the contrary, affirming, that a tyrant cannot lawfully be made away by poyson if himselfe take it, and apply it to himselfe, which cannot be auoyded when his meate or drinke is poysoned, so that labouring to blanch *Marianaes* opinion, in the end hee fals vpon the same himselfe.

*Ne tyrannum
quidē primi vel
secundi generis
etiam post indi-
ciariam contra
illum latam sen-
tentiam veneno
licite tolli, si Ty-
rannus ipsemet
venenum illud
sumere & sibi
applicare debeat.*

*Quid? Mariana
grauem & deco-
rā constructionē
sonantia verba,*

Clariss Bonarscius in the 13. chapter of his *Amphitheater*, likewise commends this *Mariana*, both for the stile and the matter, and wisheth that all ages should reuerence him, *what?* (saith hee) *what* age shall not reuerence those graue and learned writings of *Mariana*, his piercing phrase, the neatnesse
and

and loftinesse of his narrations, the plentifulnesse of his wit, together with stufte commendable alike?

splendorem narrandi; sublimitatem copiosum ingenium in non impari materia que atas non reuerbitur?

And to the end that it may be knowne, that this position of *Mariana* is not the opinion of a few Iesuites, on the fore-head of the Booke you shall finde an approbation and permission from their generall *Aquaviva*, and *Stephanus Hoyeda* Visitour of their societie in the prouince of Toledo for the Printing of it; in which grant, these words may farther be obserued: *These Bookes of Mariana haue beene approued by graue and learned men of the order of Iesuites*: whence it appeares that howbeit the generall of their Order were ouertaken (as Father *Cotton* would make vs belecue) (forging letters as from the said *Aquaviva*, out of his owne braine,) yet so it is, that their Visitour and Doctors who had the examining & censuring of the whole worke, before it went to the Presse, could not possibly be ouerseene. What should wee presse this point any farther? some foure Moneths before that execrable parricide committed vpon the person of the good King deceased, the very same Consistoriall act by which the arrest against *Iohn Chastel*, and Mounseur *Thuanus* his Historie were censured at Rome, suspended also another Booke of *Marianes*, which treates of Coynes, not meddling at all with this booke which approues the murdering of Kings, which makes me thinke, that his holinesse being busied about other affayres, was circumuented by the cunning of the Iesuites (who dominiere at Rome) for otherwise he would surely

Quippe approbatos prius a viris doctis & grāibus ex eodem nostro ordine.

as I think, rather haue censured this Booke, which plainly teacheth murther and parricide.

This booke of *Mariana* being first printed at Toledo, was brought into Fraunce, about eight yeares since, and shewed (the most seditious passages being marked out) to his Maiestie, who calling Father *Cotton* to him, asked him if hee approved that doctrine or no? the Iesuite, who bends with all occasions, and knowes well enough how to fashion himselfe to the times, replied, that he approved it not; whereupon his Maiestie, by the aduise of Mounseur *Seruin* his aduocate generall, vrged *Cotton* to write against it, but hee found meanes to excuse himselfe, and auoyd the taske, as well perceiuing that he could not oppose himselfe against it, but withall hee must of necessitie opugne the Generall of their Order, the Prouinciall of Toledo, and a many of their societie, who had their fingers in approving of it; but now when hee sees that through the death of the King, the Iesuites are growne into a generall distaste, and perceiues himselfe to be pinched by the Court of Parliament, and the Sorbon, hee hath published an Epistle Dedicatorie, in which hee would seeme forsooth to condemne *Mariana*, which hee performs indeed, but in such mincing gentle terms that a man may without spectacles perceiue, he feares to lance too deepe, onely affirming, *that it was the lightnesse of a soaring quill*, instead of accusing the person of Heresie and perfidious barbarous treason, and the doctrine of impietie, and enmitie

enmitie against God and man: but howbeit hee had reached home in reprocuing *Mariana*, yet now (as the Abbot of Boys hath well obserued) the medicine comes after the patient is deceased: for had hee done as hee ought, hee should then haue put pen to paper when the King pressed him to it, and not suffered such an opinion to root it selfe in the mindes of the people, which for want of weeding out at the first, at length growing vp, cost the King his life within a few yeares after: but let vs passe to some other examples.

There are yet at this day left aliue in Paris, aboue two thousand witnesses, who vpon their credit will testifie, that *James Clement* ordinarily frequented the Iesuites, and that some of them accompanied him euē to the towne ditch, when he departed out of Paris to strike the blow, & some three moneths after, was published at Paris a speech of Pope *Sixtus*, made in full Consistorie, the 11. of September, 1589. in which the assassinate of *James Clement*, is paraleld with the mysteryes of the Incarnation, and Resurrection, and the exploits of *Eleazar* and *Indith*: and after hauing set on the terrier-hooks the vices of the flaine King, hee addes: *for these and the like manifest tokens of impenitencie, we decree that his exequies shall not be solemnized.* Concluding with a prayer to God, that it would please him graciously to accomplish that which mercifully he had begun: this speech was imprinted at Paris by *Nicholas Neuil*, and *Rollin Thierry*, Printer to the holy Vnion, together with

Propter hac &
similia mani-
festa impeniten-
tie signa decre-
uimus pro ipso
non esse cel bran-
das exequias.

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the approbation of three Doctors, *Boucher, De-creil, Ancelin*: not that I can beleue, that such impious speeches could drop from the lips of our holy Father, but rather take it to be a meere imposture: the Iesuites and other Doctors of the same feather, hauing forged it, thereby to make the murther allowable, and to incite some other to the dispatching of the succeeding King.

At the same time *John Guignard* a Iesuited Priest, residing in Paris, at the Colledge of Cleremont, wrote a Treatise in the praise of *James Clement*, together with diuers motives for the making away of the succeeding King, who last dyed; which since too manifestly appeared at the arraignment of the said *Guignard*: for behold how God wrought, as the commissioners were busied at the arraignment of *John Chastel*, some of them, deputed to that purpose, with-drawing themselves to the Colledge of Cleremont, seased vpon many papers, among which was found a Booke written by the hand of the said *Guignard*, containing many arguments and reasons to proue that the murther of the King was iust and lawfull, together with diuers inductions and incitements for the making away of his Successour: some of which I will here set downe, being copied out of the original, which is yet to be seene among the Records of the Court: First, *that the cruell Nero was slaine by Clement, and the counterfaite Monke dispatched by the hand of a true Monke. Secondly, that the heroycall act of James Clement, tearmed by Diuines a gift*
of

of the holy Ghost, was iustly commended by Burgoyn, Prior of the Iacobins, Confessour and Martyr, and that by many reasons, as well at Paris, when he read there upon Iudith, as also before the worthy Parliament of Tours. Thirdly, that the Biarnois, howbeit conuerted to the Catholike faith, should be handled more gently then he deserued, if he had set on his head a Monasticall Crowne: that if he could not be deposed without warre, that it should be undertaken against him; and if that might not be, he must be made away priuately.

The Court hauing perused these papers, and Guignard being put to his answer, freely confessed that they were written by his owne hand: whereupon the Court by an arrest executed the 7. of Ianuarie 1595. declared the said Guignard attainted and conuined of high Treason, condemned him to make honourable amends, naked to his shirt, the halter about his necke, before the chiefe doore of our Ladyes Church in Paris, and after this to be hung in the Greue, and his body burnt.

May it please the Reader to make inquirie if euer as yet any Iesuite were heard of, who condemned this Guignard of treason and disloyaltie: but on the other side, Ricbeome in his Apologic excuseth him as farre as hee dare, affirming that Guignard discussed the fore-mentioned propositions onely by way, and in forme of Scholasticall dispute, and in this we agree: for I haue alwayes held it, that to kill a King is the vndoubted

conclusion of the Iesuits diuinitie, which position if any Iesuite, eyther driuen to it by force of argument, or drawne to it by shame, any where condemne, it ariseth eyther from want of discretion, or learning, or some such ground.

The which may from thence be made to appeare, in that the Iesuites haue ranged *Guignard* in the catalogue of their martyrs, which they haue caused to be Printed at Rome in two formes, in the one of which *Guignard* is; in the other hee is left out, to the end that some copies at least, might be passable in Fraunce without danger: besides this, the Iesuite *Bonarsci*, Chap. 8. of his *Amphitheater*, extols this *Guignard* to the skies, howbeit without naming him, for feare belike of offending the King, yet openly enough to decipher him, the words are these: *I will passe thee ouer in silence, O bright Star, cleerly shining both in heauen and on earth, the last expiation of an house, no more capable of sorrow, no day will euer be able to blot out the tincture of thy bloud:* and then presently addes; *All France will concurre with me in these my vovves:* which words are not applyable to any but *Guignard*, who was a French Iesuite, and the last that suffered in Fraunce.

Tacebo ego te
claram cælo ter-
raq; sidus ex-
stans nil ampli-
us dolitura do-
mus innocenti pi-
amentum? Nullus
tui sanguinis
vestigia dies ex-
teret, totaq; in
hac vota mea
vixit Gallia.

Out of the same forge was shaped that detestable Booke, *De insta abdicatione Henrici 2.* of the iust degradation of *Henry* the third. A Booke whereof the Authour is not certainly knowne, but onely that it was Printed at Lions, and beares in it forefront, the stampe of the Iesuites.

Franciscus

Franciscus Verona Constantinus hath written an Apologie for *Iohn Chastel*, which out-strips *Mariana* in villanie: for in his 2. Chap. and 2. Part, hee plainly affirms, that notwithstanding the decree of the councell of Constance, it is lawfull for any private man to murther Kings and Princes condemned of heresie and tyrannie.

Non obstant edicto supradicti Concilij Constantiensis Privatis & singulis licitū est Reges & principes hereseos & Tyrannidos condemnatos occidere.

Now wee see by the example of our two last Kings, that at their pleasure they would make Princes beleue (whom they purpose to make away) that they are Heretiques, or fauourers of them, if they set not their kingdomes in combustion by ciuill warres, thereby to giue aduantage to the inuasion of the Spaniard, or send ayde to their neighbour Princes, for feare of being vndermined by the house of Austria. Thus dealt the Cyclope in *Homer*, who finding no reason to misuse *Vlysses* and his associates, and yet desirous to feede vpon them, would needs perswade them that they were pyrates. In the same Apologie, he commends the fact of *James Clement*, as being against a publicke enemy iuridically condemned. The same Authour in his third Chapter defends also the fact of *Iohn Chastel* in this manner; that in striking at *Henry of Bourbon*, his intention was not to kill the King, howbeit he called himselfe King, sithens he had nothing left but the appearance of a King, as being of the bloud Royall: adding thereunto, that *Henry of Bourbon* could not be called King, no not since his reconcilment to the Catholike Church.

Contra hostem publicum & iuridice condemnatum.

Vulnerando Henricum Bourbonnium, non voluerit laedere aut occidere Regem, etiam si se talem dicebat, & in quo præter imaginem nihil Regis quam quod genere Regis ortus erat.

Emanuel Sa in his Aphorismes of Confessions,

at

*Clerici rebellis in
Regem non est
crimen lese Ma-
iestatis, quia non
est subditus regi.*

*Summus Ponti-
fex exemit cleri-
cos a subiectione
principum. Non
sunt amplius re-
ges, Clericorum
superiores.*

at the word *Clericus*, affirms, that *the rebellion of a Clarke against the King is no treason; in as much as he is not subiect to him.* Bellarmine in his 28. Chapter *De Clericis*, speaks in a manner the same; *the Pope of Rome hath exempted Clarkes from subiection to Princes; Kings are now noe more Superiours of Clarkes.* Consider here a little their cunning; if you demand, whether it be lawfull for a subiect to kill his King, or to rebell against him vnder pretence of being a tyrant; vpon this demand, the Iesuites fearing to speake too roughly, and thereby become odious, in affirming that a Clarke may kill the King; they affirme that Clarkes are not subiect to Princes, and from thence draw this conclusion, that being so, they cannot be held guilty of treason, since that hee against whom they conspire, is not their Maister or Lord.

Garnet the Iesuite, with *Hall* his companion, otherwise known by the name of *Oldcorne*, were executed in England for tampering in the powder treason: *Garnet* being apprehended vpon the deposition of one of the Conspirators, constantly & with oaths affirmed that he knew nothing of the plot, whereupon the Commissioners perceiuing that they gained nothing by threats, bethought themselves of another course, which was this: they lodged *Hall* in a chamber next adioyning to *Garnet*, and wished the Iaylor to tender to *Garnet* all courteous offices, and withall to giue him notice that his companion *Hall* was placed in the next roome, and that there was a little hole in the middle

middlewal, by means of which they might, if they thought good, enterchange conference, which they daily did: in the meane time, the laylor sets some in a close corner not farre off, to listen what their talke was, who ouer-hearing them, by that meanes brought their secrets to light, which they discovered in this conference between themselves, but had before denyed to the Iudges: hereupon *Garnet* being againe conuented before the Court, and finding himselfe discovered, confessed indeed that hee vnderstood of the enterprise, but that it was opened to him in confession, which hee could by no meanes vnseale, there were also produced witnesses, who deposed, that in a sermon which he made to the Catholiques, hee exhorted them to pray God, that an important and dangerous businesse, which was then in hand, might haue an happy successe for the Catholique Church.

Being then demanded, wherefore hee had so constantly forsworne that, which now proued to be true, he made answer, that being demanded, if he were acquainted with the plot, he told them indeed that he knew nothing of it, but that hee vnderstood in his minde this restriction, *I knew it not to tell you*, and thereupon was brought to confesse, that he had published a Booke of Equiuocations, prescribing therein the meanes to cosen the Iudges by doubtfull answeres, and by ambiguities to auoid the intent of their Interrogatories.

In behalfe of this venerable Father *Garnet*, a

D

Iesuite,

Iesuite named *Iohn l'Heureux*, but diguising his name in an Hierogliphicall forme, calls himselfe *Andreas Eudemon Iohannes Cydonius*, hath very lately written an Apologie, Printed at Colen, by *Iohn Kinke*, Anno 1610. together with the approbation of the Generall of their Order, *Aquauina*, and three other of their Doctors, where he maintaines it tooth and naile, that it is lawfull to deceiue the Iudges by Equiuocations, and also that a priest, for any cause whatsoeuer, though the life of the King, and the safetie of the state stand to the stake for it, ought not to reueale any confession: Vpon the first point behold his words pag. 39.

*Cum quis nullis
iustis iudicijs in-
iuris vocatur, quia
nemo tenetur se-
ipsum prodere id-
que lex natura
satis docet aper-
te & liberè, sine
ulla tergiversa-
tione negare po-
tèst id cuius gra-
tia accersitur
quia semper
clausula illa in-
telligitur, vt te-
near dicere.*

When any man is drawne into question vnder an vniust tryall, no man standing bound to informe against himselfe (as the law of Nature teacheth vs plainely,) he may peremptorily and freely denie that for which he is called into question, without any tergiversation, because he alwayes understands this clause, vt teneat dicere. Here note by the way, that he stiles the iustice of the Kings of England, exercised vpon the Iesuites, an vniust iurisdiction, as if they stood not obliged to appeare at their command.

*In decr. Cha-
mane aures. 22.
quest. 5. pag. 348
Franciscus inter-
rogatus a li-
toribus homicidam
persequentibus,*

Martinus Nauarrus Aspilcueta a Spaniard by birth, and trained vp in the same schoole, hath written a Booke purposely of Equiuocations: in which, pag. 352. he deliuers this doctrine: *that it is lawfull for a man to dissemble his being a Catho- like, and in another place allowes the answer of him as good, who being demanded by the Seriants if a murtherer whom they pursued, were not passed that*

that way, thrusting his hand into his sleue, protested that he passed not that way. And in the end addeth, that the doctrine of Equivocations, is founded vpon the memorable example of S. Francis, which is without all doubt a grosse iniury offered to the vertue and pietie of that holy Father, by fathering vpon him the coining of such kindes of abominable lying and coufening.

The fore-named *Andreas Endemon Iohannes Cydonius*, in his 40. pag. targets himselfe with the authoritie of *Siluester*, in the 5. accusation, and 13. question, where hee thus writes: *When the Judge doth not proceed iuridically, the arraigned being not simply subiect to him, eyther in this case, or for some other reasons; vpon such tearmes, howbeit lying be unlawfull, yet it is not a mortall sinne, it being not against that which we owe to Iustice and true iudgement, but onely against that which is vsurped: nay, we hold it not a veniall sinne, if in answering warily, or as they tearme it, sophistically, he utter somewhat which is false according to the apprehension of the Iudge, but not in his owne meaning, for that in this case sithens he is not his subiect, he is not bound to speake the truth, according to his understanding.* Here we must remember, that by iudgement, which is not rightfull, but vsurped vpon those who are not subiects, he meanes the passing of the iudgement of the Ciuill Magistrate vpon Ecclesiasticall persons, and chiefly Iesuites, who are no way subiect to Bishops.

an illac ubi S. Franciscus erat talis homicida transisset? immissis manibus intra manicas, respondit hac non transiisse, sub intelligendo tacite contra communem intelligentiam non irasse per illas manicas.

Quando iudicē non procedit, vel quia accusatus ei non est. subditus simpliciter, vel in hoc casu, aut quacunque alia de causa, tum licet mendacium sit illicitum, non tamen est mortale, quia nec est contra debitum iustitiae, nec in iudicio vero, sed in usurpato. Immo non erit etiam veniale si respondendo cautelose & ut aiunt sophistice dicat aliquid falsum apud sensum iudicis & apud suum verum.

The Iesuite *Tolet* in his fourth Booke of the
D 2 instructions

*Si crimen omni-
no occultum est
de quo quis in-
terrogatur, tum
equiuocatione
vbi poterit, re-
spondendo nescio,
intelligendo ta-
men intra se vt
dicam tibi, vel
respondendo non
feci, intelligen-
do intra se nunc
non feci.*

instructions of priests, *Chap. 21.* speakes thus : *If the offence be secret, upon which thou art demanded, thou maist then vse Equiuocation, answering, I know it not, with this reseruatiō to thy selfe, to tell it you; or thou maist answere, I did it not, vnderstanding, at this present.*

The ancient *Arian* Heretiques chalked out this way long since to the Iesuites : For *Nicephorus* in the eight Booke of his Historie, *Chap. 51.* saith, that *Arrius* hauing subscribed to the Confession of the Nicene Councell, had another confession hid in his bosome, which himselfe had written, and thereupon confidently swore to the Emperour, that he did beleeuē as he had written, vnderstanding thereby the writing which he had wrapt vp in his bosome. By the vertue of this doctrine, a man may deny his Religion, his Faith, his God, and all, telling the Iudge, *that he beleeuēs not in Iesus Christ,* but with this mentall reseruatiō, *to tell you :* and *S. Peter* denying Iesus Christ to the Maide, might well haue shifted himselfe by the helpe of this sophistrie, saying; *I know him not,* but to selfe to himselfe, *to tell you.*

By this subtiltie the Iesuites haue found a trick, how to stirre vp Instruments to assault the sacred persons of Princes, and withall to instruct them in the meanes not to disclose their Complices, perswading them that they may keepe their conscience safe, by such and such Equiuocations, as to deny, that they neuer saw it, or heard of it; alwayes provided, that they keepe to themselves some

some secret limitation or condition, by which they may free themselves from the imputation of a lye, and not offend their conscience. This is it which makes the parricides of Kings, so confidently to forswear themselves in the face of the Court, being taught by their spirituall Guides, that in so doing, if they reserue some other meaning in their owne mindes, it offends not God at all.

And from hence it ensues, that a man cannot fixe any certaine beliefe vpon Father Cottons protestation, in disauowing *Mariana*: for who knowes, whether he haue not some reseruatiō locked vp in his owne breast? or who can tell whether in saying, *I condemne Marianaes bookes*, he vnderstands not for *not hauing said enough*: or thus, *A private man cannot lawfully attempt vpon the life of the Prince*, speaking thus to himselfe, except the Pope giue way to it, or the King be excommunicated, or be no true King; but such, or such, is no true King, because he doeth this or that, &c. But to conclude this point, as in contracts heretofore among the ancient Romanes, their women were compelled to renounce the Villeian decree, and the authentique *Si qua mulier*: In like manner, Father Cotton if hee would haue vs giue credit to his declaration, hee ought first to haue renounced his priuiledge of lying, and vsing Equiuocation; and yet I feare, that in this very abrenuntiation, hee would haue vsed some other ambiguitie and craft.

The other point maintained by *Iohn l'Heureux* is, that *Henry Garnet* and his companions hauing vnderstood of the conspiracie against the life of the King and his whole race, ought not to reueale it, but keepe it close: he deliuers it in these termes, Pag. 262. of his Apologie: *Adde hereunto the scandall which Catholikes would conceiue, if a Priest, a Iesuite being consulted in a case of Conscience, and that in the most Religious act of confession (the most sacred mysterie among Catholiques,) should informe against one, who comes to craue aduise: for to whom would they afterward addresse themselves to be resolved in their scruples of Conscience? or whom can they trust, if they finde no faithfulness in Priests?* And in the 290. Pag. *A thing sealed vp with the most holy signet of confession, cannot be broken vp without detestable sacriledge:* his 13. Chapter entire is spent about this subiect, in which at length he comes to this passe, to affirme, that there cannot fall out so great a mischiefe, for the auoiding of which, it can be lawfull to betray a Confession. The Iesuit *Suares* sayes the same in effect in his treatise of Penance: * *Yea, though the safety of the whole Common-wealth should stand upon it.*

Of late dayes since the death of the last King, Father *Fronton* Iesuite, though lesse seditious then the rest, accompanied with another Iesuite, came not long since to the Kings library at the Cordeliers, and there finding Mounseur *Casaubon* the keeper of it, they fell into dispute with him vpon this Theame, *Fronton* maintaining it stoutly, that

hee

Addē Catholicorum scandalum, & offensionem si fidei dos idemq; Iesuita conscientie causa consuetus idq; interposita confessionis religione quā nulla maior inter Catholicos esse potest, consuetores suos detulisset? quem enim in posterum in rebus suis dubijs adire, aut cui amplius fiderē possint sine in sacerdotibus quidem fidelem inueniant?

Rem sacrosancto confessionis arcano ob signatim sine immani sacrilegio prodire non potuisse.

* *D. put. 33. sect. 1. num. 2.*

hee would rather all the Kings in the world should perish, then that hee would reueale one confession.

How then? shall a sonne rather suffer his father to be slaine, then acquaint him that such or such lye in ambushment to kill him, though hee haue receiued it vnder the seale of Confession? or shall a Iesuite rather suffer his King and Country to swimme in bloud, then open a confession? yea, but will some man reply, the Confessor must be faithfull to his Penitentiaries: it is true, but I say also, that he ought to be obedient to his God, and loyall to his Soueraigne: God commanding vs to be faithfull to him, to whom wee haue solemnly sworne allegiance; and if wee looke into those sacred Tomes of holy Writ, wee shall meet with store of passages which inioyne vs loyaltie and obedience to Kings, but not so much as a fillable of inioyning secrecie after confession: it is a precept which the Church onely hath put vpon vs, but with this caution, that it be not preiudiciall to the Commandements of God, or that vnder the pretence of secrecie wee turne traitours, and by our perfidious silence become the cause of the murdering of our Father or our King: which is, as if I espying one who hastning to set fire on his brothers or neighbours house, should quietly suffer him to doe it, because I had promised to disclose it to no man. No certainly, we must beleue that on the contrary, rather the breach of such manner obligations is more praiseworthy

Homer. Il. α.

τομάς ιφ-

Ιμους Ι-

χας ἀνδρ-

τοπόα Ιεβ.

L. i. §. occisorum

cum seqq ff ad

S. C. yuaria.

L. §. i. ff. ad

leg. ornel. de

fals. L. i.

Cod. de falsa

mon. L. quisquis

Cod. ad leg. Jul.

Maieft.

Idem in cap.

quanta. de sen-

tent. excommu.

cap. delicto. de

sentent. excomm.

muni. In 6. Cano.

non inferenda.

23. quest. 3.

worthy in it selfe, and pleasing to God : for hee that can preuent a mischiefe, and yet suffers it to passe, was euer held as guilty. And surely for none other reason is it, that *Homer* in the very entrance of his *Iliads* tels vs; that the rage of *Achilles* against *Agamemnon* slew many valiant men, and gaue their carkasses as prayes to the dogs. And hence it is, that in the Romaine lawes, such kinde of patience is as far forth lyable to punishment, as the principall act it selfe: which rule hath it place and truth, not onely in common crimes, but most especially in Treason, as the Lawyer teach. And to the end that no Marianist may obiect that the founders of those Lawes were Pagans, the Popes themselues haue euer heretofore maintained the same to be iust, in like case together with the whole rabble of Canonists, adding their reason, that there is a great presumption of secret intelligence and correspondence between the delinquent and the coniuient.

The Iesuite then, and Cardinall *Bellarmino* take the wrong pig by the eare, in labouring to iustifie *Garnet* and *Oldcorne*, as if they had well done, especially since they might easily haue brought the matter to light without accusing any body, by writing a word or two to warne the king to looke to his person, or to search vnder the Parliament house, and by that meanes might the conspiracie haue beene discouered, and not the confession. The source and spring of all this mischiefe, ariseth from that vow which the Iesuities take,

take to obey their Superiours, that is to say, the Generals of their Order (who of necessitie ought alwayes to be subiect to the King of Spaine) as also to their other Gouvernours, and that with a simple, absolute vnlimited obedience, not such as enquiring why or wherefore, which themselves call an obedience not of will onely but of iudgement, or a blinde obedience. There is a little pamphlet, entituled, *Regule societatis Iesu*, which themselves haue caused to be Printed at Lyons Anno 1607. by *Iaquès Roußin*, in the end of which they haue set a long Epistle of *Ignatius Loyolaes*, the Spanish souldier, Patron and founder of their sect, in which the said *Ignatius*, Page. 254. layes downe these rules to his Societie: *Entertaine the command of your Superiour in the same sort as if it were the voyce of Christ: And a little after, hold this vndoubted that all which your Superiour commands, is none other then the commandement of God himselfe, and as in beleeuing those things which the Catholique Faith proposeth, you are presently carryed with all the strength of your consent: so for the performance of all those things which your Superiour commands, you must be carryed with a certaine blind impetuositie of will, desirous to obey without farther inquiring why or wherefore. And to the end that they might not finde any escape by the word quodam, certaine impetuositie, other passages there are in the same Epistle, where that word is forgotten; as where hee layes, perit celebris illa obedientia ceca simplicitas. For in as much as those things which*

Statuati vobiscum ipsi quicquid superiorem praeceptum esse, atque ad credenda quae Catholica fides proponit toto animo affectuque vestro statim incumbitis: sic ad ea facienda quaecumque superior dixerit ceco quodam impetu voluntatis parendi cupide sine ulla prorsus dispositione feramini.

the Superiours command, might sometimes seeme vniust and absurd, this Saint (though not yet canonized) commands the Iesuities so to captiuate their vnderstanding, that they list not the commands of their Superiours, after the example of *Abraham*, who prepared euen to sacrifice his son at the commandement of God, and of Abbot *John* who watered a dry logge of wood a whole yeere together, to none other purpose but to exercise his obedience; and another time put himselfe to the thrusting downe of a great rocke, which many men together were not able to moue, not that he held them things eyther vsuall or possible, but onely that he would not disobey the command of his Superiour.

This rule then consequently drawes to this issue, that if the chiefe of the Iesuities Order, among whom their Generall is alwayes subiect to the King of Spaine, command a young French Iesuite any thing whatsoeuer, hee stands bound instantly to put it in execution, without so much as casting an eye vpon the danger or difficultie of it, or any way respecting how dammageable it might proue, eyther to himselfe or the state. A Maxime which if it be held as sound, our Kings shall no longer be secure of their liues, then the heads of the Iesuities command their vnderlings nothing to the contrary: for it being once commanded, they are forbidden to enquire if the thing be iust, the matter giuen them in charge shall be sure to carry the name of the good of the Church, & be grounded
vpon

• vpon a satisfaction for some enormous finnes, or vpon the hope of being crowned Martyr, and obtaining in heauen some preheminence aboue the ordinarie.

This vow is also the cause, that the Iesuits are exempt from the obedience of Bishops, for it had beene a matter meerely impossible to obey their Superiours in all things, if the Bishops had had power to correct or hinder that which the Superiours should command.

Some one it may be will tell mee, that these things are indeed cleere enough, and the testimonies sufficient to settle any mans iudgement in discerning the doctrine of the Iesuites: but whence comes it to passe (then will some body here object) that in some places they condemne the murdering of Kings, and maintaine that a subiect ought not to attempt vpon the person of his Soueraigne, howbeit he be viciously giuen and abuse his power: to which I answere, that the opinion indeede of some of the Iesuites is, that a Subiect ought not to rebell against his Soueraigne, although hee be an Heretique or a Tyrant, before the sentence of deposition be pronounced by the Pope, or by some of the most learned, among which the Iesuites euer suppose themselves to stand in the first degree, and that by expresse declaration the subiect may be vnloosed from his oath of allegiance, as the Iesuite *Andreas Eudemon-Iohannes* teacheth at large, in the third Chapter of his Apologie for *Henry Garnet*: but they also generally hold,

that after sentence of deposition, which is commonly procured at the instance of these holy Fathers, such or such a King is no longer King, and that another ought to supply his roome, and that his Subiects owe him no obedience at all. This point is at large demonstrated by the same Iesuit in the same Chapter, and we haue already made it cleere, that the same is also the doctrine both of *Bellarmino* and *Gretzer*. Nay, Fraunce it selfe hath by experience sensibly felt the smart of it to her great misery and grievance. Now this is it which I affirme, that whosoever maintaines that the Pope can at his pleasure alter kingdomes, displacing one, & setting vp another, and exempt the French from their oath of allegiance, consequently maintaines that the French in such a case ought to kill their King: For a man may well think that a King from whom offer is made to snatch away his kingdome, will take armes to maintaine his right, and labour to reduce his subiects to loyalty, who stand armed against him: now in such a warre, and among so many rebels, it is impossible that the Prince should not runne in hazard of his life, since that in defending himselfe hee is resolute not to loose his kingdome, but with the losse of his life: these be the nicities of the Iesuities, by which they inchant men; they protest solemnlie that they allow not the murdering of Kings, but herein lyes the craft, that they acknowledge none for Kings but whom themselves please, and maintaine that to kill a King whose government they cannot

cannot brooke, is not to kill a King, but a man (as they say) masked vnder that title. But yet marke here another mischiefe, by which they are plainly conuict to be enemies to our Kings: for the French could neuer yet be brought to acknowledge, that the Crowne of Fraunce depended from the holy Sea, or that the Pope might giue it to, or take it from whom hee thought fit, and neuer approued the Canon *Alius*, which is to be found, *Causa. 15. Decret. quest. 6* and runnes thus in plaine tearmes: *Zachary the Pope of Rome deposed the French King, not so much for his wickednesse, as for that he was vncapable of so great a power; and hath set Pippin Father to Charles the Emperour in his roome, and absolved all French men from their oath of allegiance.* By vertue of which Canon the Pope attributes to himselfe power, to remoue the Crowne from the heads of our Kings, without regarding whether they be Heretiques or Catholiques; whether of a vicious or innocent and vertuous life; but onely if in his iudgement he finde them vnfit, and some other more capable of gouernment. Whosoever maintaines this opinion, withall cannot but hold that our Kings are meerely titularie, and that their Crowne is held at the mercy and disposition of the Pope.

But the Iesuites hold that the Pope cannot erre in Doctrine, and thereupon maintaine all and euery article which he teacheth, wherupon consequently it followeth, that the Pope in pronouncing this decree, hath spoken nothing but the truth.

Romanus Pontifex Zacharias scilicet Regem Francorum non tam pro suis iniquitatibus quam pro eo quod tanta potestati erat inutilis, a regno deposuit. &c.

I will adde hereunto yet one point more touching the doctrine of the Iesuites, which may giue vs a fuller taste of their humour. At *Garnets* arraignment among other matters which he confessed, hee acknowledged that *Catesby* the ring-leader in the Conspiracie, was touched with remorse of conscience, because that the time drawing neere for the acting of the plot, hee considered that in blowing vp the Parliament house, he must needs together with the Heretiques make away many innocent Catholiques; now to be resolved of this scruple, hee addresseth himselfe to *Garnet*, and demands of him whether in doing to death the bad, a man might with a safe conscience make away the good also that were found among them: *Garnet* to this question thus replies, that he should make no doubt but that he might iustly murther both the one and the other, provided alwayes that it aduanced the good of the Catholique Church. Is it possible to finde a more desperate rage then this, which to kill Kings spareth not the dearest bloud both of brothers and friends? and this I report not onely from the testimonie of *Garnets* arraignment, but from the confession of those Iesuites who since his death haue written discourses in his commendation: for the Apologie of *Garnet*, composed by *Iohn l'Heureux*, and approued by their Generall *Aquauina*, and three other of their Doctours, confirms the same, and offers to make good this fact of *Garnet*, Pag. 103. and 265. He confesseth
more-

moreouer that *Garnet* in his publike prayers, in a Catholique assemblie, exhorted the people to pray vnto God, for the good successe of an enterprize which was to be executed at the opening of the Parliament: and *Page. 269.* hee confesseth, that the Iesuite *Hall* being apprehended and put to his answer, that wee were not to iudge by the vnfortunate successe of the enterprize, of the iustnesse of the cause. And *Page. 273.* hee acknowledgeth, that the rebels hauing taken armes after the enterprize was discouered, the Iesuite *Hamond* instead of perswading them to disarme themselves, and lay aside their weapons taken vp against the King, gaue them all absolution. Againe, *Page. 275.* he affirmeth, that all that were of the powder treason, were men of very tender and scrupulous consciences, the same Apologie *Page. 310.* witnesseth that the Iesuite *Garnet* in certaine Letters of his resolving to hazard his life for the Catholique cause, speakes thus; *It is necessary that one man dye for the whole people,* applying to his owne person those speeches which *Caiaphas* inspired by the holy Ghost prophesied, touching the redemption of the world by the death of our Sauour. At the arraignment of the same *Garnet* hee confessed to the Commissioners deputed to examine him, that hee had offered sacrifice vnto God, for the hindering of the enterprize; yet with this restriction, if it were not profitable for the Catholique Church; hereupon the Apologie labours to excuse him in these words: *Garnet approued not the fact, but loved*

*Monet omnes
qui ad solemnem
Ecclesie casum
conuenerant, vt
obnixè orent De-
um profelici suc-
cessu grauissima
cuiusdam rei in
causa Catholico-
rum sub initium
comitiorum.*

*Neque vero ob
eam rem factum
probabat sed a-
mabat euentum.*

loned the event, as if a man should say, that hee approued not the murdering of the King, and his familie, but yet was glad that it was done: these are the windings and turnings of the Iesuites, ready to say and vn say the same thing in the same line. These were the heroycall exploits for which *Garnet* and *Oldcorne* iustly executed as traytors, are by *Bellarminé* stiled by the honourable name of Martyrs, as also by the Apologist, approued as I haue said before, by their Generall of their Order, *Aquanina*, and three of their Doctours, and thereupon they are ranged in the Catalogue of the Iesuits martyrs, lately Printed at Rome, a copie of which is to be seene and sold, at the palace in the prisoners Gallery, and that since the death of the King. From hence then let the Kings and Princes of Christendome duely consider, in what suertie they can liue hereafter, since the people is instructed by these Doctours, to seeke the glory of Martyrdome in the villanie of murther; and let all good Catholiques be moued with iust grieffe, that the sacred name of Martyr, so much honoured in the Primitiue Church, should now a dayes be giuen to bloody barbarous parricides, and disloyall traytors.


I passe ouer my iudgement to what purpose that distinction tends, which the Iesuits make of two sorts of Catholiques, naming the one true Catholiques, and the other state Catholiques: for these latter, howbeit they accord in all pœints of Faith with the Romaine Church, yet are they not esteemed

esteemed of them but as demie Catholiques, because forsooth they will not be as factious as they are, nor approue treason & rebellion, a distinction which without all peradventure will breede a Schisme in the Church of God, if his mercy preuent it not.

These accusations which wee haue mustred together in this Chapter, sufficiently witnessse, that *Mariana* hath not alone stragled out of the way, but that all the Iesuites vpon this matter erre with him, whom Father *Cotton* cannot iustifie in generall, without giuing satisfaction to the particular obiections drawne out of other Bookes, as expresse for the murthering of Kings as that of *Marianaes*.

CHAP. II.

Wherein the same thing is further proued by the facts of the Iesuites.

 Ee haue already sufficiently proued by the writings of the Iesuites, that it is an opinion generally currant among them, that it is lawfull euen for priuate men to kill Kings: now wee come to demonstrate the same in their actions, the horrible effects of a detestable doctrine.

It may from thence strongly be presumed that this mischieuous sect first set a foote this doctrine, in as much as before their arising, neuer a word was extant of attempting vpon the persons of Kings vnder pretence of Religion: and behold, since, two of our Kings successiuelly haue miscarried through the impression of this damnable perswasion; and if some order be not soone taken against it, it will turne into custome.

And wee haue found by experience in Fraunce how pernicious vnto a state this Sect is, which comming out of Spaine aboue fiftie yeares since, yet could not the sweetnesse of the French ayre qualifie the fiercenesse of their spirit vnto this day. A very strange thing, considering that heretofore euen Lyons and Tygers being brought vnto the Temple of *Adonis* in Persia, were no sooner entered there, but that their rage and naturall crueltie was changed into such a gentlenesse as is almost incredible.

And if it pleased the Queene, and my Lords the Princes of the bloud, to informe themselves throughly by my Lords the Presidents, and Counsaillors of the Court, or by the Aduocates and Atturnyes generall of his Maiestie, of the proceedings taken against the Iesuites, they shall finde this which followeth to be true, which wee haue drawne out of the arrests of the said Court, and out of the interrogatories of the conuicted, which are yet kept in the Office of the same Court, namely:

That

Aelian. de animalib. lib. 12. cap. 23.

That in the yeare 1594. the 27. of December, *John Chastel*, Clarke, brought vp in the Colledge of the Iesuites, hauing giuen the late King a stab with a knife in the mouth, thinking to haue giuen it in the breast, was taken and committed to the Prouost of the Kings house, and brought into the Bishops prison, where vpon an interrogatory, hee confessed, that *long agoe he had purposed in himselfe to giue this stabbe, and missing of his purpose, he would doe it yet if he could, being perswaded that it would be for the good of the Catholique, Apostolique, and Romane Religion.* Being brought from thence to the Prison of the Palace, hee was examined by the chiefe Officers of the Court, to whom hee confessed amongst other things, *that whereas he had a conceite that he should be forgotten of God, and was certainly perswaded, hee should be damned like Antichrist, of two euils hee made choise to auoid the worst, and being a damned person, hee had rather his damnation should be in a fourth degree then in an eight.* Being demanded where he had learned this new Diuinitie, made answer, *that it was by Philosophie.* Being asked whether hee had studied Diuinitie in the Colledge of Iesuites, he answered: *Yea, and that vnder Father Gueret, with whom hee had continued two yeares and a halfe.* Being (further) asked whether hee had euer beene in the *Chamber of Meditations*, whither the Iesuits vse to bring the greatest sinners, there to behold the representation of many Diuels, diuersly and fearefully shaped (vnder colour of reducing them

to a better life,) thereby to cause a perturbation in their spirits, and consequently vpon such or such resolutions, to push them forwards to the vndertaking of some great action. His answer was that *hee had often beene in this chamber of meditations*. Being demanded whether the killing of the King were not matter of ordinarie discourse amongst those Iesuites, made answer, that hee had heard them say, *it was lawfull to kill the King, and that he was no member of the Church, neyther ought we to obey him, nor hold him for (our) King, untill hee had (receiued) approbation from the Pope*.

During the foresaid proceedings, certaine of the Lords of the Court, came to the Colledge of Cleremont where the Iesuits were, and (there) seased on the papers of *Iohn Guignard*, amongst which there was found a Booke composed in the praise of *James Clement*, who murdered *Henry the third*, with exhortation to doe the like vnto his Successour: out of which Booke diuers clauses haue beene produced in the first Chapter.

The Court vpon the sight of these writings, sent for *Guignard* the Author, who when his writings were shewed him, and himselfe examined thereupon, confessed that himselfe had composed them, and written them with his owne hand. And hereupon *Guignard* by sentence of the Court was (condemned and) executed the 7. of January, 1595.

By another sentence was *Peter Gueret* Iesuit, the Maister of *Iohn Chastell* condemned to perpetuall

tuall banishment, and all his goods seized on, and confiscated vnto the King, with commandement for the erection of a Pyramis before the great gate of the palace, with an inscription containing the causes why the Iesuites were banished. In which (inscription) they are tearmed *Heretiques, troublers of the State, and corrupters of Youth*. Which Pyramis while it stood if any did aske why it was set vp, many more now a dayes are ready to aske why it was puld downe.

A case like vnto this fell out at Melun the last of Aprill. 1593. what time the processe criminall was made against *Peter Barriere*, who being apprehended vpon the intelligence of a Fryer, an honest man and faithfull vnto the King, confessed that he came purposely vnto the Court to make away the King, and that hee had beene incited hereunto by one *Varade* by name, a Iesuite, whose daily practise was to defame the King with vile speeches. By the perswasion of this Iesuite, the foresaid *Barriere* had prepared a knife to doe the feat. About this hee first of all asked the aduise of *Aubry* Curate of S. *Andrew des arts*, to whom hee made his purpose knowne, and afterwards betooke himselfe vnto *Varade*, Rectour of the Colledge of Iesuits, vpon the foresaid *Aubry* his aduise. That the said *Varade* confirmed him in his resolution to kill the King, and that by assuring him, that in case hee were apprehended and put to death, hee should obtaine in heauen a Crowne of Martyrdom. That the said *Varade* adiured him vnto

this action, vpon the Sacrament of Confession, and of Communion of the body of our Lord.

It was also obserued, that when the late King was stricken, their Colledges being enuironed with a Guard, certaine Iesuites cryed out at the doores of their Chambers; *Surge frater, agitur de Religione: Vp brother, vp, our Religion is in danger.*

Besides this, in the Colledge of the said Iesuits, there were found diuers theames giuen by the Maisters of formes, the argument of all which was an exhortation *to set vpon Tyrants, and to suffer death constantly.*

It was also certified to be true, that after Paris was reduced vnder the Kings obedience, the Masters of the Colledge of Iesuits forbad their scholars to pray for the King.

Else-where informations haue beene made against *Alexander Hayes*, Iesuite, borne in Scotland, who taught openly that it was good to dissemble and for a while, to performe obedience vnto the King in shew. Hee was wont to say, *Iesuita est omnis homo.* This Iesuite was further charged to haue said and that often, that hee wished if the King came along by their Colledge, hee might fall out out of the window vpon him, and breake his neck. For which cause by the sentence of the Court, giuen the 10. of Ianuary, 1595. the said *Hayes* was condemned to perpetuall banishment; and withall hee was wished to keepe himselfe out of the Countrey vpon pain of being hanged without any other forme

forme of arraignment. Morcouer the said Fathers haue beene often conuicted for corrupting children, that so they might send them into strange Countreyes against the will of their fathers. As for instance, in the yeare 1595. the 10. of Aprill, a Iesuite, by name *John the Fayre*, of the Colledge of Cleremont, did honourable pennance in the great Chamber, during the Audience, bare head and bare foote in a white sheet, holding in his hand a burning torch of two pound weight of waxe, and sentenced to professe and declare vpon his knees, that rashly and vnadvisedly hee practised to seduce *Francis Veron*, Clarke, Student in the Vniuersitie of Poictiers, to send him forth of the kingdome. And further, that hee had indiscreetly reserued and kept with him Lectures and Treatises made by some of the said Societie, which he receiued and wrote out with his owne hand in the said Colledge of Cleremont, containing many damnable instructions to attempt against Princes, and (withall) approbation and commendation of that detestable parricide, committed vpon the person of our King of most blessed memory *Henry* the third. These are things so common and so well knowne, that who so should sayne ought, or adde vnto it, cannot haue any hope to be belieued; and hee must needes be accounted impudent that should deny them, the whole body of the Court being witnesses of the truth of them. Besides al this, there is no man that hath not by experience found, that the Iesuites were neuer other then
sworne

sworne enemies vnto our Kings. For during these last troubles, which endeavored to transport France into Spaine, there were many of the Religious persons found, and that of all Orders, to haue taken the Kings part, but there was no one Iesuite found to be for him, vntill such time as for their crimes they were driuen out of the kingdome.

In a word, the late King our Prince, who neuer was afraid in warre, (yet) was afraid of these men in peace. My Lord the Duke of Sully can testifie this, who perswading the King not to recall the Iesuits, was answered by him, *Giue me then security for my life.*

And if we step forth of the kingdome of France, wee shall finde many examples of the like. In all the conspiracies against *Elizabeth* the late Queene of England, it was alwayes found that some Iesuites or other had the tempering of them: and yet for all this they cease not to martyr her with wrongfull speeches after her death, prouoked hereunto by this, that shee suffered them not to murther her. *Bonarscius* the Iesuite, in the first Booke of his *Amphitheater*, and fourth Chapter, calls her, *Lupam Anglicanam, the English Wolfe*. And the Iesuite *Eudamon-Iohannes*, in the 116. Page. of his Apologie for *Garnet*, calls her *Sororis filiam, Patris neptem, Her Sisters daughter, and her fathers Niece.*

Of late *Henry Garnet, Hall*, surnamed *Oldcorne*, *Hamond*, *Iohn Gerard*, and *Grinuelle* were found to be complices in that powder mine, which was made

made vnder the house where the King with the States of the Country were to assemble together. And for these the Iesuite, *John the Happy*, hath writ an Apologie: wherein he confesseth that indeede they knew the intendment, but that they ought not to reueale it. It was found also that they had communication (hereon) by letters with *Bauldwin*, the English Iesuite, who (then) liued at *Bruxels*, this Iesuit was taken since as he passed through the *Palsgraues* Country; and wee doubt not, but that if hee were but a little stretcht by the fingers, a man might learne strange misteries of him; yea, and that he had some intelligence (to) with *Francis Rauillac*, who had beene in *Flanders* somewhat before his cursed enterprise.

And if you passe into *Polonie*, you shall finde that the Iesuites doe absolutely possesse the King, and hauing as it were the Tutorship of him, haue carryed him vnto such violent courses, that the Country by their meanes is risen vp against him, and he in great hazard of his kingdome. Their factious humour is the cause that *Sueden* is lost from the Crowne of *Poland*, and from the Catholique Church. For they haue moued the King of *Poland*, to make warre vpon Duke *Charles* (who now stiles himselfe King) so by force to compell him to receiue the Iesuits.

Neyther is *Transyluania* free. We haue seene the Letters of the Baron of *Zerotin*, dated the 2. of May last, wherein he declareth how a Lord of the Country hauing a Iesuite (with him) in his
G house,

house, was by the same Iesuite drawne to conspire the death of the Prince of Transyluania; who being aduertised of the day (appointed) for the enterprise, went forth of the towne that day, giuing out that hee went to hunt, and laid an ambush without the towne, wherein hee surprised the enterprisers, who followed after him to execute their intendment vpon him. Hee put them all to death, and the said Iesuite was executed with the generall slaughter of his complices.

The house of Austria alone hath this priuiledge, (as) to be free from the conspiracies of this Societie. Of this familie the Princes liues are sacred and inuiolable vnto the Iesuits: for the founder of their Order, and the Generall of their Societie being a Spaniard, to whom they haue vowed a blind obedience vnder oath, it is not to be feared in this respect, that euer they should be moued to enterprise ought against the Kings of Spaine, or against such as are of his house.

And therefore it is not without cause, that the Common-wealth of Venice. (whose wisedome of gouernment is to be admired) hath driuen them out of Venice, and out of all their dominions: They (well) perceiue that these men are creatures of bloud, and fire-brands of warre, whom they can better endure without, then within their Country. For their last troubles had their beginning from the Iesuites: for whereas the Senate had discovered, that the Iesuits by cunning fetches had gotten great store of Legacies by Will, and made

made themselves Lords of much land, to the prejudice of the Common-wealth: It was concluded by aduise in Councell, to prohibite all Cleargy men thence forward to receiue any goods im-moueable by testament, without leaue of the common-wealth whereunto when other of the church submitted, the Iesuits who opposed it, and wrought against it at Rome, were for euer banished the State.

And for these considerations it is, that the Citie of Orleans would neuer receiue them, albeit they haue much desired it and laboured it. They sent thither one of their companie to preach their Lent Sermons; but the Inhabitants were not very well satisfied: for instead of studying, hee busied his braines in searching out and entertaining such as had yet in their hearts any (remainder of the) old leauen of the League, by whose entercourse this Iesuit set the report going, that the Kings pleasure was, they should be established there. Heretofore their talke was of driuing out the Monkes of S. Sampson, that they might get their Church, and of displacing *Mounsieur*, the Marshall of Chastres, Gouvernour of that Citie, to get his house, making reckoning to ioine it together with the houses in the way vnto the foresaid Church. And besides all these preparatiues, hauing giuen the King to vnderstand, that the Citizens of Orleans did exceedingly desire their company, they did so importune his Maiestie, that hee granted them to haue an house there, yet with this charge

that the Citizens should be drawne to consent vnto it. Now when they were solemnly assembled together about this matter, one amongst them, *Tourville* by name, a famous Aduocate of the Citie, a man of learning and iudgement, declared vnto them the inconueniences that might befall the Citie if they did admit them, and by strong reasons made it good, that *in Fraunce for a man to loue his King and the Iesuits, were things that could not stand together.* The chief Officers of Iustice following this first tune, and all the Citizens concurring ioyntly in the same opinion, it was concluded, that they should not be receiued. This Citie at other times hath drunke of the cuppe of Rebellion, with many others, but sithens their reducing vnder obedience vnto the King, they haue at all times declared themselves most faithfull; even by their carryage in this last common affliction, as they haue declared more griefe then any other, so do they make the continuance of their obedience appeare by all manner of good workes, more then any other.

That

CHAP. III.

*That the Iesuites are guiltie of the murther
of our deceased King, Henry the fourth.*

VHosoeuer shall consider the crime of this wicked (wretch) *Rauillac*, in euery part and circumstance of it shall easily perceiue that the Iesuites had their fingers in the Pie, and that the mischief came none otherwise then by their instruction.

It is some fve yeares since that at S. Victors, there was a Maide possessed with a Diuell, whose instrument shee was for the telling of diuers things that seemed admirable. Father *Cotton*, eyther moued with curiositie, or grounding himselfe vpon the familiaritie hee had with his Spirits, tooke a iourney thither, to question with this Spirit on diuers points which hee had a desire to know. And to help his memory, hee wrote in a ticket the points whereon hee was to demand: Amongst other points these were some: *What should be the issue of the conuersion of Mounsieur de la Val: and of the enterprises against Geneva: and of the continuance of Heresie: and of the estate of Madamoyfelle Acarie; and about the life of the King.* There were many like vnto these: but so it fell out, that Father

Cotton, deliuering vnto Mounſieur *Gillo*, Counſailour in the great Chamber, a booke which he had promiſed him, there, through ſome ouerſight, left behinde him his memoriall, which falling by this meanes into the hands of the ſaid Mr. *Gillo*, hee communicated it vnto certaine others, and amongſt others to my Lord the Duke of Sully, and ſo the matter came abroad. Had this fallen out at ſome other time, while ſome vigour of ſpirit yet remained in men, this had beene ſufficient to haue entred an inditement againſt the leſuite, it being a matter capitall for a man to enquire about the tearme of his Princes life: (and that) not onely by the Romane lawes, the Authors whereof were Pagans and Idolaters; but euen by the lawes of God, as wee may read in the 18. Chapter of *Deutronomie*. And *Tertullian* giues the reaſon of it in his Apologeticus, to wit, that ſuch a one hath imaginations againſt the Princes life, that makes ſuch inquirings about it.

*Paulus. lib. 5.
Sentent. tit. 21.*

*S. 9.
Qui de ſaluto
Principis vel
ſummae Repub.
Mathematicos,
Ariolos Aru-
ſpices Vaticina-
tores conſulit,
cum eo qui re-
ſponderit capi-
re punitur.*

*Cui autē opus
eſt ſeruari ſu-
per Cæſaris ſa-
lute niſi à quo
aduerſus illam
aliquid coſita-
tur, aut poſt
illam ſperatur
& ſuſtinetur?*

Two yeares after this, ſo it fell that Mounſieur *de la Forze*, Lieutenant for the King in Bearne, by the intelligences which hee had from Spaine, by reaſon of his neighbourhood vnto it, was aduertified that a Spaniard of ſuch a ſtature, of ſuch an hayre, and in ſuch apparrell, departed ſuch a day from Barcelona to goe into Fraunce, with intendment to make away the King by poyſon or other meanes. Well, this Spaniard came to Paris, addreſſed himſelfe to Father *Cotton*, who brought him vnto the King, and gaue high commendations

of

of him. A while after came the Letters of Moun-
sieur *de la Forze*, when the King had read them, he
sends (forth) to seeke Father *Cotton*, and shewes
him the Letters of Mounsier *de la Forze*, and com-
mands him to bring backe againe that same
Spaniard. Father *Cotton* answeres, hee could not
believe it, and that the aduertisement was false:
neuerthelesse, hee would goe seeke out the said
Spaniard, and bring him before his Maiestie.
Whereupon hee goes forth, and returning a good
while after, hee tels the King, hee could not finde
him, and that hee was gone. To see clearly vnto
the bottome of this, but a little good sight is too
much.

It is not aboute a yeare agoe that Father *Cotton*
wrote vnto a Prouinciall of Spaine diuers things
which our King had vttered in secret, and reuea-
led in Confession, and such as turned to the dis-
grace of his Maiestie. The discouery whereof was
the cause why hee continued in disgrace for the
space of sixe Moneths. Neuerthelesse the late
King (through a clemencie (that was) fatal vnto his
owne destruction) forgave him, and receiued him
into fauour. But it may be remembred, how not
many dayes after, our young King being impor-
tuned by him, gaue him a gird, by such an an-
swere as hee well deserued, in these tearmes; *I*
will tell you nothing, for you will write it into Spaine
as you haue done the confession of my Father.

And to come neere the fact of *Rauillac*: like as
after the death of *Henry* the third, a man might
heare

heare the Iesuites preach sediciously, and exhort their auditors to doe the like vnto his Successor: and amongst others, Father *Commolet*, crying out in his Sermons, *Wee haue neede of an Ehud, be hee a Monke, or be hee a Souldiour, wee haue neede of an Ehud*. Right so at Lent last, might a man haue heard a Iesuite, by name Father *Hardy*, sonne to one *Mercier*, dwelling on Nostre-Dame bridge, preaching at S. Seuerins, and saying, *that Kings heaped up treasures to make themselves feared, but that there needed but a mattocke to kill a King*. In witnesse wherof, I can produce Mounsier *le Grand*, and Mounsieur *de la Vau*, Counsailours of the Court, who were present thereat, besides diuers others.

At the same time Father *Gontier* preached so sediciously, and so iniuriously against the King, that Mounsieur the late Marshall of Ornano, as zealously affected vnto the Catholique religion, as any man in Fraunce, being asked of his Maiestie what he thought of his Sermons; made answere to him, that if *Gontier* had spoken as much at Burdeaux, hee would haue caused him to be throwne into the Riuer. Euerie one from that time might prognosticate some great mischiese, and the murmure was so great amongst true French-men, that my selfe falling on a time amongst good company, where some speach past betweene vs, one of them affirmed, that a iolly man of qualitie, called Mounsieur *de la Grange*, Secretary to the Prince of *Candy*, would auouch
to

to Father *Gontier* (s face,) that whiles (during these warres) hee remained prisoner at Perigeus, the said *Gontier* in presence of Father *Saphore*, Rector of the Colledge, did maintaine against the said *de la Grange*, that it were a good deed to kill the King.

Yet this is not all: for to giue fire to the match at both ends, the Iesuites by meanes of a person named *Guron*, (who makes shew of much deuotion) would faine haue prescribed vnto the Curates of the Parishes in Paris, a forme of preaching the very last Lent, giuing them in writing sundry discourses tending to sedition. But diuers honest Curates came to the Duke of Sully, beseeching him, that by his meanes they might speake with the King; to whom they made their complaints, saying; there were some that would prescribe them to preach things contrary to their allegiance. The excessiue clemencie of this great King contented it selfe with making certaine significations hereof vnto Father *Gontier*; yea, and to winne his heart, he made him his Preacher, and gaue him a pension.

Like as before lightning a man shall heare some grumbling in the Clouds: euen so, these Preachings and seditious meetings were the forerunners of this great blow, that hath shaken this State in the person of so great a King, whose losse we lament now, but shall feele it much more in the time to come.

Adde hereunto the Confession of *Ranillac*, who iustified vnto Father *Aubigny*, that hee had

H

told

told him in confession, that hee had beene sent to giue a great stroke, and that hee shewed him the knife, hauing an heart grauen vpon it. But the said Iesuite protested, that God had giuen him this grace, that so soone as ought was reuealed vnto him in confession, hee forgot it incontinently. The Gallant saued his life by this: but had hee beene in another Countrey, he would haue beene taught the Art of Memorie.

They that haue sounded this *Rauillac*, and haue beene present at his examination, may perceiue that the said Parricide hath beene (very) thoroughly instructed in this matter: for in euery other point of Diuinitie he shewed himselfe most ignorant; but in the question, whether it be lawfull to kill a Tyrant, hee was well skilled in all manner of euasions and Iesuiticall distinctions, as my Lords the Commissioners can testifie, the *Sieur Coeffeteau* Doctor of Diuinitie, and others who had the examination of this *Rauillac* in this matter. And this Parricide being demanded what moued him to this attempt, told them more then once, *What the causes were why it was requisite to kill the King, they might understand by the Sermons of the Preachers.* His meaning was, that hee was induced hereunto by the Sermons before mentioned. But (more then this) it was easie to perceiue that besides publike exhortations, hee had (withall) receiued particular instructions at large, so well seene was hee in this argument.

Neyther is it a circumstance to be neglected,
that

that Father *Cotton*, hauing obtained leaue to speake with *Rauillac* in prison, amongst other things that he spake vnto him, this was one; *Looke well to it, that you accuse not the Innocent*: fearing (belike) least hee should accuse the Iesuities: but the Cordeliers, Carmelites, and other honest religious persons, who were not toucht in conscience, they feared not least any should accuse them.

But whence was it, that at Bruxelles and at Prage where the Iesuities dominiere, the Kings death was spoken of (some) twelue, or fiftene dayes before it came to passe? At Roan diuers receiued letters from their friends at Bruxelles desiring to be informed whether the report that went of the Kings death were true, albeit at that time it was not so.

Mounseieur *Argentier* at Troyes, receiued letters from the Tutor to his children at Prage, wherein he was aduertised that a Iesuite had giuen it forth, that the King was dead before it fell out to be so, and withall had tolde them, that after his decease Mounseieur the Dolphin should not be King, but the King of Spaine, and that for the same reasons which Father *Gontier* gaue in his sermons at Aduent and Lent last.

I may not omit the prediction of the Prouost of Petiuers, (who was found strangled in prison) who being at Petiuers, two dayes iourney from Paris, and playing at nine pinnes, amongst sundry of his friends, told them saying; *This day the King is eyther slaine or hath a blow*. This Prouost was in

faction a Iesuite, and had committed a sonne of his vnto them who at this day is a Iesuite.

Diuers haue obserued with what disdain and generall indignation it was taken of euery one, to see the Iesuites at the Loure, the (very) morning after this abhominable assassinarie, looking with a smiling and presumptuous countenance, as who should say, all things went well for them; and to be presented vnto the Queene by Mounseigneur *de la Varenne*, their Benefactor and restorer; and to haue that boldnesse in this common heauinesse and sorrow, so speedily to demand the heart of the poore deceased King, which they carryed away in a kinde of conquest, wherewithall they had done well to haue buried also the tooth which *Iohn Chastel*, a disciple of theirs strooke out some yeares since.

But who did not wonder to see all the Orders of religious persons assist the funerals of the King, and pertake of the common sorrow, sauing the Iesuites, who alone hauing receiued more good turnes of this good King, then all other Ecclesiasticall persons put together, euen they alone vouchsafed not to accompany his body vnto the graue. Which being obserued by diuers of the Spectators, some said, the reason of their absence was, because they disdained all other Orders: but the most iudicious, their opinion was, that it was no small part of their wisdom: and that *Tiberius* and *Julia* hauing procured the empoysoning of *Germanicus*, in the publike mourning that was at Rome,

Rome, would not appeare openly, for feare least the people should discouer their sorrow to be but false and counterfaite.

Tacitus. lib. 3. Annal. Tiberius atque Augustus a publico abstinuere, inferius maiestate suarati, si palam lamentaretur, an ne omnium oculis vultum eorum scrutantibus, falsi intelligerentur.

After the Kings death, they did what they could to keepe his purpose from taking effect, and to thwart such courses as he iudged to be for the good of the State. Hee had resolved to send companies vnto Cleues, for aide to the Princes of Germany. Since that, Mounfieur the Marshall of Castres, General of these forces, prepared himselfe for the iourney, when behold two Iesuites who came to seeke him out, tolde him that he could not goe this voyage, nor bring succour vnto Heretiques with a good conscience, and sought to affright his conscience with threats, as that if hee did this, he could not be saued. But the said Marshal giuing no credit vnto their words, within a while after they come vnto him to change their language, and to appease him.

CHAP. IIII.

An Examination of the declaratory Letter of Peter Cotton.



First of all, I say that this Letter being extorted (as it is) by necessitie, comes out of season, and doth not preuent the euill but comes after it : For it should haue beene written against Mariana when he first

peeped forth, and when the late King intreated Father *Cotton* to write against it.

I say further, it is vtterly vnknowne to vs whether he speakes in earnest in his Letter, or whether according to the doctrine of his Order, hee vseth Equiuocation, and suppresseth the one halfe of his meaning: or if hee speakes in good earnest, who seeth not that his companions are not of his opinion, sith none of them hath subscribed his Booke, nor approoued it, which yet had beene most requisite in a matter so publike and of such importance.

Againe the authoritie of so many Iesuists condemning the murdering of Kings, is alledged by him in vaine: for all such passages of the Iesuistes are vnderstood of Kings whom the Pope and Iesuistes acknowledge for Kings: But wee haue made it cleere in the former Chapters by the authoritie of a great many Iesuistes, and by their actions, that when the Iesuistes doe attempt vpon the life of any King, they make good their action by this, that such a one they doe not reckon to be a King, albeit he beares the name, in as much as hee is excommunicated, or because hee is an enemy vnto the Church: and in very deed this wretched *Rauillac*, alledged this for the cause of his attempt, to wit, *because the King would make warre against the Pope, and that the Pope was God, and by consequence, that the King would make warre against God.*

These are the
very words of
the interrogato-
rie.

And therefore the reuerend Abbot of Poyse
hath

hath well obserued in his answere to Father *Cotton*, that whereas *Gregorie* of Valence, Iesuite, saith; It is no way permitted for a man to attempt vpon the life of his Prince, albeit hee abuse his authoritie; yet hee addes, *If it be not done by publike iudgement*. Now all the Iesuites maintaine that the iudgement of the Generall of their Order is a publique iudgement, and whereon they must rest (themselues,) as on the voyce of Christ, as wee haue shewed before; wee hold also the iudgement of the Pope to be a publike iudgement.

Againe wee haue formerly obserued that the Apologie of *Eudemon-Iohannes* the Iesuite, approued by their Generall *Aquauina*, and of three Doctors of the Iesuites, affirms that Iesuites doe no way approue the murthering of Kings, notwithstanding they loue the euent: so that it serues to no purpose for Father *Cotton* to condemne him that murthered the King, if neuerthelesse hee be glad for the euent, that is to say, for the death of the King.

And in very deede, it is a fraudulent protestation that hee makes of approving the decree of the Councell of *Constance*, where they condemne the proposition of *Iohn Petit*, and declare that it is not lawfull for a subiect to kill a Tyrant: for the Iesuites haue their euasion ready, and which is a truth, namely, that the Councell of *Constance* speaketh of such Tyrants as are lawfull Kings, and that they speake not of Tyrants deposed by publike iudgement, and whose Subjects are discharged
and

and absolued of their oath of allegiance by the Pope, nor of Kings who are iudged enemies vnto the Church. For if the Iesuities shall vndertake to make away a King, they will easily finde (out) some reason (or other) to proue that he is no King at all, and by consequence that (herein) they doe nothing against the Councell of *Constance*, nor against those places which Father *Cotton* alledged out of the writings of the Iesuities.

That which Father *Cotton* addes, that this was the singular opinion of *Mariana*, and not of all their Order, hath beene disproued in the first Chapter, by the approbation of a great many Iesuities whose names are in the front of *Marianaes* Booke, and by the bookes of sundry Iesuities, who affirme the same that *Mariana* doth; yea, they commend him, and maintaine him: and the Iesuite *Cotton* (himselfe) doth so tenderly condemne him, that in his reprehensions of him, hee doth rather seeme to flatter him.

As for that pretended decision, which hee would make vs belieue to haue beene made in a prouinciall congregation of the Iesuities, wherein *Mariana* was condemned by them: this seemes to mee, to marre their Market, sith they haue concealed this decision (hitherto,) and would haue no man know it. Did they feare to make French-men too well affected towards the preservation of the King? or did they feare to giue offence to the Iesuities of Spaine, by publishing their condemnation of *Mariana*? Out of doubt it will be found that
either

eyther any such decision was neuer made, or if it were, it was a matter of (mere) Equiuocation, and ambiguous (construction.)

And this will be more easily belieued when a man shall come neare, and obserue the Iesuites confession in this matter, which Father *Cotton* hath reduced to fiftene heads or Articles, which are nothing but infoldings of words, and which declare the Iesuites beliefe in such points whereof no man asks them any question: for behold, (these are the points) whereon we would expect to heare the Confession of their Faith.

I. Whether when the Superiour of the Iesuits shall command them to vndertake against the King, they ought to obey him.

II. Whether the Pope can discharge Subiects of their oath of allegiance made vnto their King.

III. Whether a King being deposed by the Pope, and excommunicated, is neuerthelesse a King, and whether the Subiects are bound neuerthelesse to performe obedience to him in things temporall after excommunication.

IIII. Whether in case some good Catholique shall discouer vnto a Iesuite in Confession, his purpose to kill the King, the Iesuite ought to reueale this Confession, or conceale it.

V. Whether the Pope can giue and take away kingdomes; and at his pleasure transferre them: namely, whether the Iesuits do approue that canon which saith, that the Pope may take off the crowne from a Kings head, albeit he be without blame.

I

VI. Whether

VI. Whether Kings are aboue Clarkes : that is to say, whether the King hath authoritie ouer their goods, and ouer their liues, as much as ouer his other Subiects.

VII. Whether faith giuen to the enemies of the Church be to be kept.

VIII. Whether a Iesuite being accused of Treason, and kept prisoner thereupon, may lawfully vse Equiuocations in his answer.

IX. Whether to slay a mans enemies, it be lawfull for him to kill his friends.

X. Whether the rebellion of a Cleargy man against the King be high treason.

XI. Whether a man can hate him that murdereth a King, and yet be glad for the euent.

XII. Whether *Garnet* and *Oldcorne* are Martyres : and whether *Guignard* were iustly condemned to death.

These are the points, whereon all honest Catholiques desire the Iesuities might be catechised, and that it would please the *Queene Regent*, and my Lords the Princes of the bloud, the Officers of the Crowne, and Lords of the Counsaile, to command Father *Cotton*, and his companions to write their mindes clearely, and to set forth their confession, to the end these new impressions which enfeeble the authoritie of our Kings, and hazard their liues, might be razed out of (the mindes of) the people, in stead of giuing vs articles which touch not the matter, and which (withall) are carryed in obscure and doubtfull tearmes, like
vnto

vnto the sword of *Delphos*, which cuts on both sides.

The first Article is this: *All Iesuites* (saith hee) *in generall and in particular, are ready to seale euen with their owne bloud, that they haue not eyther in this matter or other, any other Faith, doctrine and opinion, then that of the Church of Rome.* Herein hee speaks against his conscience: for if all Iesuites in particular are agreed in euery thing, it followes that *Cotton* and *Mariana* do agree together, and that *Cotton* doth not well to condemne him. Whereas hee saith, that all the Iesuites are ready to subscribe, that in this matter they haue no other beliefe then the vniuersall Church hath. I answere, that the Iesuites may easily subscribe to any thing that a man would haue them, sith they haue their retention, and secret conditions, which they reserue in their mindes: but I am well assured that the vniuersall Church will not subscribe to any of those abominable positions of the Iesuites, which wee haue formerly alledged out of their Bookes, much lesse will it approue their actions.

His second Article is: *That amongst all kindes of governments & administrations of Common-wealths a Monarchy is the best.* To what purpose is this? It is not necessarie that they who esteeme a Monarchie to be better then a Democratic, for this cause, must make scruple to destroy Kings: or that they who desire to kill the King, must haue an intention to change the forme of Government; but

onely they desire another King, because hee that liues mislikes them.

The third Article fauours altogether of the Iesuities veyne, and of their tearmes, for therein is nothing but Equiuocations, and mentall reseruations. It saith, *That such as is the spirituall Governement of the Church, which relies on the Vicar of Iesus Christ, the Successour of S. Peter: such is the temporall of the State and Kingdome of Fraunce, that it determines in the person of the King, our Soueraigne Lord and Muster.* There is nothing spoken to the full in this, but with much dissimulation: for hee dares not affirme that the King is as simply absolute in his Kingdome, as the Pope in the Church: for the Iesuities alone maintaine that the Pope can depose Kings; but they doe not maintaine that Kings may depose Popes: they hold that Popes can discharge Subiects of their obedience vnto Kings; but they doe not hold that Kings can dispense with Christians touching their obedience vnto Popes: They hold that the Popes power reacheth vnto the temporalities of Kings, eyther directly as some say, or indirectly as others say; but they do not belieue that Kings haue any power eyther directly or indirectly, ouer the spiritualities or temporalities of Popes: they hold that there are many persons in Fraunce who are not lyable to tryall before the Kings Iudges; but they doe not hold, there is any man within the territories of *S. Peter* who is not triable before the Officers of his holinesse: they hold that the Pope can leuie
money

money and rents vpon the Ecclesiasticall reuenues of the kingdome of Fraunce; but they doe not hold that the Kings of Fraunce can leuie any money vpon the persons nor vpon the lands of Italy, which are of the Patrimonie of *S. Peter.*

For it is not credible that Father *Cotton* will oppose himselfe against Cardinall *Bellarmino* the Iesuite, all the Iesuites nowadayes being his disciples and Schollers, who in his fift Booke, *De Pontifice Romano*, and sixt Chapter, writes thus: *The Pope may change kingdomes, take them from one, and bestow them on another, as the supreme Prince spirituall, and when he shall finde it necessary for the saluation of soules* Of whom also wee haue formerly learned that Kings are not aboue Clarks. The same (Authour) in the second Chapter of his Booke, *Of the exemption of the Cleargie*, calls all Kings and Princes in generall, *Prophane men*: And hee holdes in diuers places, that *the power of secular Princes is but an humane institution, and is onely the worke of men.* Albeit the Apostle in the thirteenth to the *Romanes* saith; *That there is no power but of God, and the powers that be, are ordained of God.* And therefore it is no part of the Iesuites beliefe, to account Kings to be Kings in such sort as the Pope is the head of the Church, seeing they are not Kings but by humane institution: but the Pope is head of the Vniuersall Church by the institution of God. In a word, *Cotton* speaks but with halfe a mouth, and by that which hee saith, it is impossible to apprehend what hee

Quis dicere audeat ius esse profano in ea quæ sancta sanctorum, id est, sanctissima dici meruerunt.

beleueeth. And the same may be said of his other Articles.

The last Article is a recrimination of those of the pretended reformed Religion, sundry of whose Bookes hee saith are infected with this opinion, that it is lawfull for a Subiect to make away his King. After this he addes; *I could note and specifie the places, alledge their words, were it not much better that they should remaine swallowed up of the gulfes of forgetfulnesse.* Oh what matter of triumph here doth he giue vnto our aduersaries, whose saying will be, that if Father Cotton had knowne those places, he would not haue fayled to bring them to light, and it had beene good to name the bookes, that they might be suppressed, and the Authors punished if they were liuing.

Now hereupon I haue beene moued in the humour of curiositie to cleare my selfe; and enquiring of some of the contrary Religion, men not vnlearned, they haue answered mee, that indeede the Councell of *Constance* in the eight Session, makes an enumeration of *Wickliffes* Heresies, and amongst other things accuseth him, for being of opinion, that *no man is a maister or Lord in ciuill things, during his continuance in mortall sinne.* Againe, that *people may at their pleasure correct princes that are faulty.* And that *Buchanan* an Historian and Scottish Poet, in his Booke, *De iure Regni apud Scotos*, speaketh (indeed) of handling kings roughly, and driuing them out, when they become Tyrants. But the Councell of *Constance* slandereth

Wickliffe

Artic. 15. *Nul-*
lus est Dominus
dum est in pecca-
to mortali, &
Artic. 17. *Popu-*
lares possunt ad
arbitrium suum
dominos delin-
quentes corri-
gere.

Wickliffe not onely in this Point, but also in diuers others: that this is no where to be found throughout his writings: and that hee was not present to answere for himselfe: that after the same slanderous manner, the same Councell chargeth him to haue said, that *God must obey the Diuell*: that *Buchanan* was no Diuine: that amongst their Doctors there are indeed found some free speeches against Kings that persecute their Churches, so farre as to say, that notwithstanding their wicked wils, they will not giue ouer to aduance the worke of God and such like. But not so much as any one word is to be found of aduise to kill Kings, nor so much as any one precept of rebellion. That *Luther* writ indeede against King *Henry* the eight of England, in most contemptuous sort & indiscreet termes: but that *Luther* was none of his Subiect, and that hee neuer spake of killing Kings, nor of rebelling against their Soueraigne, and therefore that these examples are not to purpose.

This I say, not that I rest satisfied with these iustifications, I leaue them as they are, but to stirre vp Father *Cotton* to speake more plainly vnto this point, for feare least our aduersaries should say, that they are accused without prooffe, and without shewing wherefore.

That which remaines of Father *Cottons* declaratorie Letter is onely a declamatorie discourse, wherein he talkes of *Otaoustes*, *Protagogides*, and *Quadruplators*, words that had giuen vs the stop, had they beene put in the entrance (of his discourse.)

course.) For these are words too hard for vs, that know no other Latine then that of *Accursius*, and that busie our selues to proue as good French-men, as the Iesuïtes are good Spaniards.



CHAP. V.

Whether it be for the good of the State, that Father Cotton should be neere about the person of the King, or of the Queene Regent, and whether the Iesuïtes are to be suffered.



IF all the world wonders to see after the blow that *John Chastel* gaue with a knife, after the condemning of the Iesuïtes, after the erection of the Pyramis for a memoriall, yet neuerthelesse a little after (all this,) these fathers to be established again, and to possesse the heart of the King, whose mouth they had slit: So is it a thing as much to be wondred at, to see at this day, after so horrible a death, those, who haue set abroach the doctrine of murtherring (Princes) and who are knowne to haue a finger in the action, to continue still, and to be neere about the person of the King.

I will belecue that the person of Father Cotton is free from this crime, & that Father *Gontier* and

Aubigny

Aubigny had no communication with him, and that hee had no intelligence with the Iesuites of Bruxelles: yet such are his manners and his profession, that it is no way fit, nor for (the) credit (of the Court) for him to come neer about the person of his Maiestie.

First of all, I affirme that *Cotton*, who calls himselfe a religious person, yea, of such a Company, who take vnto them the name of Iesus, is a scandall to the whole Church, being euery day a follower of the Court: for this is a thing contrary, not onely to the Institution of all Monkes, but particularly to the rules of the Iesuites, as Father *Richeome* assureth vs in his Apologeticall complaint: and Cardinall *Tolet* the Iesuite, in his Booke *Of the Institution of Priests*. 1. Booke, and 40. Chapter, holds it for a generall truth, that a religious person who betakes himselfe vnto the Courts of Princes, is an excommunicate person, albeit he hath leaue of his Superiour.

Secondly, for the imprinting of vertue in the heart of a Prince, it is fit to set about his person men that are enemies vnto vices, and such as will not flatter him in his imperfections. This was one of the (great) faults of Father *Cotton*, euen his conuience at the pleasures of the late King, in stead of with-drawing him from them. And such a Prince was hee, that if a man an enemy vnto vice, had held his place about the King, it had beene an easie matter to restraints him. This is the complaint that Father *Portugais*, lately made in

our hearing, in a funerall Sermon that he preached at *S. James* in the Shambles, and which afterwards he set forth in print.

Yet this is not all: for in stead of restrayning him, hee rather humoured him, affirming euen at a full Sermon, that his Maiestie made amends for his sinnes with many merits: that *Dauid* committed faults, although hee were a man after Gods owne heart.

(Nay,) hee did well worse then this: for he was the Messenger of the Kings loue, and carryed his Loue-letters vnto Ladyes: a great Prince of this kingdome, and who now liues in Court, can testifie, that (as he told him) (how) he wondred at this, that Father *Cotton* should be employed in bringing a certaine Damsell vnto the King: the said Iesuit answered him, that indeed it was a sinne, but that he was rather to regard the health of the King, whose life was so necessary vnto the Church, and that this euill should be recompenced with a greater good.

And as for his life; therein hee hath discovered egregious Hypocrisie. He vaunted (sometimes) in the presence of sundry Lords of the Court, who yet are liuing, that since hee was two and twenty yeares of age, hee neuer committed any mortall sin; and yet neuertheless, the Abbot of Boyse hath iustified vnto him, & is ready to iustifie it, that since that time it is that a sentence hath passed against him at Auignon, for getting a Nun with childe. Mounseigneur *des Bordes* Lord of Grigny, a man that
wants

wants no good part, saue to be a Catholike, hath lying by him at this day Father Cottons (loue) Letters vnto *Madamoyselle de Claransac de Misme*, written with his owne hand, wherein after many protestations of friendship, hee tels her, that *he hopes to see her shortly, to pay her the principall, and the arrearages of his absence: and that the affection hee beares vnto her is such, that he cannot promise himselfe to haue full ioy in Paradise, if hee finde not her there.* This Damsell was entred amongst the questions which this Iesuite was to propose vnto the Diuell.

Who doth not wonder at the incredible impudencie of this man, who insinuates himselfe euery where, and shrinkes not backe for an hundred puttings by, who thrusts himselfe into euery action, who makes himselfe a companion to Princes, who in the Meditations he sets forth, seemes as if hee would flatter God, and bring him a sleepe with words that fauour of his Queene? What an heart-burning would it be to see a caitife Iesuite besiege the spirit of a King, and to be as a man may say, tyed to his girdle, while in the meane time, Princes and Lords who haue done him great seruice, haue much a doe to come neere him? I cannot conceiue any reason why other of the Cleargy who for many ages haue beene the pillars of the Church of Fraunce, who neuer laid hand on their Kings, and who neuer abandoned them in their afflictions, especially in the (time of our) last troubles, should not enioy the same fauor

that these new come vpstarts, who are not subiect to any Bishop, but immediately depending of their Spanish Generall, and of their Consistorie: and who haue beene already driuen forth for the crime of parricide? Haue not other Religious Orders better deserued to be Confessors vnto the King, or Preachers vnto the Queene; whose Confessions these men will write into Spaine, to some Prouinciall of Castile, or to their Generall at Rome?

And if in seauen or eight yeares, since their reuocation, they haue bestird themselues so well, that in diuers parts of France, they haue gotten aboue an hundred thousand crowns of rent, & built in diuers places especially at *la Fleche* an house that comes to aboue an hundred thousand crowns, what wil they do if they continue but twentie years more? This is a canker that still gets ground. They cannot be in a place but they must dominiere to: they haue already built an house for nouices in the Suburbs of Saint *Germanes*, a pritie towne might stand within the precincts of it: and there the Rector of the vniuersitie shall haue nothing to doe, but to looke on; and from thence are they like to draw all the youth, as being more subtile then others, to insinuate into mens houses, to please women giuen to deuotion, to flatter their children, to take neither for washing nor candles of their scholars, so they may swallow lands, and whole inheritances, whence it will come to passe, that the Vniuersitie of Paris, shall be but a shadow, & assuredly
come

come to nothing. From hence in ten yeares space, the Priuie Councell, and Courts of Parliament, and the great Councell, shall be full of the Disciples of the Iesuites, and the rest of the Cleargy shall no more be made reckoning of: for they haue a purpose to bring them lower, and they speake contemptuously of them, as of ignorant persons: and yet I haue heard of many that are learned, and particularly of *Mounsieur*, the Cardinal of Perron, that they are ignorant persons, and that they will ouerthrow learning. For the restoring whereof my Lord the said Cardinall hath a purpose to erect a new Colledge in the Vniuersitie, where hee will rayse (the study of good) letters, which are false, sith these men haue soyled them, by reducing them vnto a miserable kinde of Schollerisme, and making them to consist of slender obseruations which themselues haue gathered.

(Yet) this were but a small matter, were it not that by bringing vp Schollers, and making men learned, they hereby graspe the State, and goe about to bring Kings vnder a Tutorship, and stirre vp people vnto sedition, and if they were as ready to rise, as these are busie to sollicite them, France by this had ranne ouer with bloud, and the death of the King had beene followed with massacres both of the one and of the other Religion: for this was their hope in this cursed parricide, from which if this blow cannot keepe them from falling, they will easily finde the meanes to renew their partie.

In the meane while let my Lords of the Councell, and my Maisters of the Courts of Parliaments iudge whether with a good Conscience they can permit the hearing of confessions vnto them, who haue sworn to reueale nothing, though it necessarily concerne the preservation of the King: and whether it be not fit to force them from so damnable a doctrine, that makes them culpable of high treason. To what purpose serues it to burne a booke by the executioner, while the persons (themselves) are suffered? and to execute a piece of paper, while in the meane time a man dares not name the Iesuites, for feare to offend them? Let them consider whether they will be glad to see the ruine of the Vniuersitie of Paris, which euer since *Charles* the great, hath beene the Ornament of this Kingdome: or whether in suffering the increase of these, and their establishment in the Court, they can be content to hold the Kings faithfull Catholiques in defiance, and in expectation to behold yet a third parricide? Let them be forbidden to entermeddle in affayres of State: let them preach the Gospell, and the Commandements of the Church: let Parents be bound to send their Children vnto Colleges in the Vniuersitie: let there not be two distinct Vniuersities: let enquiry be made what the Iesuites doe with all their wealth, seeing it is well knowne they are but few in number, and that they doe not spend it neyther vpon apparrell, nor on horses, nor vpon seruants. To what end then serues all their reuenues,

reuenewes, saue to make voyages, and Comissions for strange Countries, and to make a storehouse that may serue to wage the enemies of the State, and contribute to the charges of some Rebellion, as they did in the last league? For I finde the Polander had reason, when hee said that the Societie of the Iesuities was a sword, whose scabberd was in France, but the handle of it in Spaine, or at Rome, where the Generall of the Iesuities abides; for the first motion to draw this sword comes from thence.

This is it wee had to say on this matter, whereunto my desire is that answere should be made from point to point: or rather that we would open our eyes vnto these considerations, which are most cleare and needfull. And if in doing this wee shall procure more hatred then wee shall gaine commoditie, yet this shall be our comfort that wee haue not failed in our dutie of proposing things necessary for the good of the State, and for the peace and safety of the Church.

A QVADRANE
To the Queene.

*If you desire your State continue may,
Then chase these cruell Tygers farre away:
Who cutting their Kings life apart,
Are their owne pay-maisters with his heart.*

F I N I S.



THE
SVPPPLICATION
OF THE VNIVERSITIE
OF PARIS, FOR THE PRE-
VENTING OF THE IESVITES
opening of their Schooles in Paris.

WHEREIN THE IE-
SVITES DOCTRINE OF
KING-KILLING IS
opened, and refuted.





TO THE QVEENE
Regent: the Lords, the Princes
of the bloud: and the Lords of
the Councell.



AY it please your MAIESTIE:

The Vniuersitie of Paris in all humilitie desires to make it known to your Maiestie, that the doctrine of the killing of Kings by assassins, who of deuotion destine themselves to death as to a Martyrdom pleasing to God, is by vs held to be a pestilent deuise, neuer seene nor read in the records of Antiquitie; nor as much as knowne to the ancient Pagans or Christians. Among the *Mahumetanes* onely, one named *the old man of Montagne*, is found to haue vsed this tricke, but the rest of that Sect crushed it in the egge, and neuer since put it in practice, howbeit their malice against Christian Princes be no way abated: Onely about sixty yeares agoe, this poyson spread it selfe in the veynes of Christendome, and began to be put in execution in England and in France; wee say in England, in as much as in regard of ciuill and

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temporal obedience due to Kings, and for the safeguard of their liues; all Christian Princes, though Pagans, Heretiques, Idolaters, Infidels, excommunicates, Apostates, are notwithstanding, vnto vs, holy and sacred, as the Apostles teach, and the primitive Christian Church, & the examples of Saints, now in heauen, sometime Prelates and Bishops of France. Now this hellish position of theirs is grounded vpon another erroneous doctrine, which is the Popes omnipotencie, whom we acknowledge head of the Church, in that manner and meaning as our predecessors haue done. The doctrine of this omnipotencie is not at all to be found in the diuinitie of Paris, nor in the bosome of the Vniuersitie, but we finde it in the Sermons and writings of the Iesuits, and in the answeres of assassines at their arraignment before the Iudges.

To put this matter out of doubt, wee need no more, then to heare themselues speaking. *Parrie*, who vndertooke the murthring of the late Queen of England, maintained that *hee might lawfully doe it, sbee standing excommunicate by the Pope, and consequently her life abandoned*. *Catesby* the vnder-taker of the fire worke, which should haue blowne vp the King of great Britaine, the Queene, their Children, and the States, stood to it, *that the enterprise was holy: for since Clement the eight by two briefes forbad the Catholikes to receiue him, they had better reason (as he thought) to make him away being receiued*. *Iohn Chastel* affirmed that *he thought it a meritorious worke to kill our last King, because* *that*

that although the Bishops of France had receiued him into the Church, yet hee was not in it, the Pope hauing not admitted him. Rauillac the last Parricide, affirmed that the King undertooke the last warre against the good will the Pope, that God was the Pope, and the Pope God, by vertue of those words; *Thou art Peter, and upon this rocke, &c.* Hereupon the Bishop of Cleremont, one of their disciples failed not after the execution of the murtherer to be present at the assembly of the *Sorbon*, which was called (accordingly as our ancestours had chalked vs out the way,) for the censuring and condemning of that murthering doctrine, where turning himselfe from company to company, before the sitting of the Doctors, hee told them they should take heede what they did, for you haue here (saith he) two of the Popes Nuncioes; and the Company being set, hee told them, that the question then to be discussed had beene diuersly handled, and that in his iudgement it was needfull they should propose it to the Popes Nuncioes, who might giue notice of it to the Pope their Maister; as if none other Kings were to liue but whom it pleased the Pope.

After that many good Preachers of this Vniuersitie had contested against the murders of Kings, and the broachers and abettors of that doctrine, at last Father *Cotton* presents your Maiestie with a Letter declaratory, of the doctrine of the leuits in that behalf, in which he labors to giue contentment to such as complaine that their writings

maintaine these three doctrines consen-germaines, the omnipotencie of the Pope, and from thence depending rebellion against Kings, and abandoning of their liues, when they, or such as themselves, shall iudge them Tyrants: but men of vnderstanding sufficiently perceiue the Equiuocations and fallacies wherewithall they would shadow their mischieuous doctrine, following herein the vse and practise of that position whereof their Sect makes open profession in treatises expressly allowed by the Generall of their Order; as may be seene in the Apologie made in the behalfe of *Henry Garnet* in the Chapter of Equiuocations: yet should wee be loath to discouer them, and to hinder their counterfaite coine from being currant for some profit which might from thence arise; were it not that by the vertue of these ambiguities, that Sect hopes to get the start of vs in opening their Schooles in the Vniuersitie of Paris, against the settled and resolued determination of the last King. In regard whereof this Vniuersitie, daughter of the French Kings, should hold her selfe guiltie of disloyaltie if shee did not vnmaske those fallacies, and become an humble petitioner to your Maiestie to prouide that this daughter (most faithfull to her Liege as long as shee is kept from being forced,) be not stained with the company of that sect which hath long since beene found to be most dangerous to our State.

He then would make your Maiestie belieue, that the writers of his Order affirme, that it is not lawfull
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to kill a Tyrant: but they by him alledged, and by name, *Valentia* (their late great Doctor) addes this restriction: *if it be not done by publike iudgement*; and to the end you may not make scruple what is meant by that publike iudgement, he afterward layes you downe certaine articles of the doctrine of the Iesuites, touching the Soueraignie of Kings, in fashion as followeth: *That a Monarchie is the best kinde of gouernment: That the Pope is a Monarch in the Church for the spirituall gouernment, as the King is in his Kingdome for the temporall*; as not allowing the King to be King in his owne kingdome, if the Pope be not absolute Soueraigne in the spirituall affayres of the Church. But may it please your Maiestie to be informed, that this is an assertion directly opposite to the doctrine of the Church, which your Vniuersitie of Paris hath alwayes stood for: namely, to affirme that the Pope hath Monarchiall power in the Church: for they are indeed contradictorie speeches, to maintaine, that a Councell is aboue the Pope, (as your vniuersitie hath alwayes done,) and that the Pope is absolute Monarch of the Church. This doctrine of your Vniuersitie if euer it were necessarie, surely now a dayes it is more vsfull then euer, as well in regard of our own King, as of all the States of Christendome.

Now what are the effects of this absolute spirituall Monarchie hee cleeres in another Booke, which hee hath dedicated to your Maiestie, the Princes of the bloud, & the Lords of the Councell;

you shall finde it in the end of the second Tome of his *Institutions*, *Quest.* 35. where hee affirmes, that *the Pope hath no absolute power to command and dispose the Crownes of Kings*: but his fallacie lyes in this word [*absolute*,] in as much as he hath power to put off and put on the Crownes of Kings, but that power is not absolute: The King, and your Maiestie, & the Lords pretend not an absolute power to dispose of the goods of your Subiects, but onely by the rule and guidance of Iustice. Moreouer Father *Cotton* a little after affirmes that the Pope by vertue of his spirituall gouernment, and for the vniting of Religion and the State, may by the power of his Ecclesiasticall censures dispose of Princes Crownes, *for the seruice of God, the good of the Church, and the saluation of soules*. Neyther is this any peculiar point, which himselfe alone defends, but it is the common tenent of that Societie: but this doctrine of the vniting as hee termes it, of Religion and the State, or the Church and the common-wealth, is meerly opposit to the doctrine of our Lord Iesus Christ, who hath for euer put a separation betweene the Church and the State, in those words, *Giue vnto God that which is Gods*, that is to say, religious Seruice; *and vnto Cæsar that which belongs vnto Cæsar*, that is, ciuill obedience, honour, homage, tribute.

May it please your Maiestie, your Vniuersitie of Paris hath neuer taught otherwise, holding her self fast to the ancient counsels, and reiecting the new, in that wherein they reiect this whollsome doctrine,
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and this is it in which the Kings, the Bishops of France, the Courts of Parliament, the Kings counsel, the French Doctors, & lastly, this your Vniuersitie, haue alwayes held the liberties of the French Church & kingdome to consist. And surely, it is no small question which we haue now in hand, no lesse worth then the estate of the King, which these men leaue to the mercie of the Pope, these men I say, to whose charge the training vp of our youth is euery where committed, the consciences of the people in their confessions, and by their sermons & writings the instruction of all. Notwithstanding that in the meane while the life of the King, and that of your Maiesty are in hazard, in as much as when the pope withdraws the right of gouernment from a Prince, they hold him presently for a Tyrant, as vsurping against the determination of that publike authoritie, which according to the Iesuits doctrine, may of a King make a tyrant: nay, they farther affirme, that Subjects may rebell against their Soueraigne, although he be not excommunicate, if they beleeeue, that those who should do it, fearing his greatnesse, durst not; this is the decision of the Iesuite *Swarez*, who by that meanes sets the estates and liues of all potent Princes to fixe and seauen. Such is also the practise of some murderers of Kings, men who acknowledge the omnipotencie of the Pope taught by the Iesuites, and indeed acknowledge none other, but so far forth as it pleaseth the Pope; and this was apparantly the practise of that last wretched parricide, as it was cleere by that execrable discourse

course which he held with those Diuines, who were sent to confer with him vnto whom he shewed himselfe to haue bene perfectly skilled, in all the shifts and cauls which Sophistrie it selfe could possibly inuent, touching that subiect, this man I say, was thus cunning in this point, who was otherwise deuoid of all good literature, and almost common vnderstanding.

We make no doubt, but if it would please your Maiestie to consult the Pope in this point, he would be drawne to performe that, which hee ought, in condemning by his bulls to helpe such murderers and assassins, & by stopping (which might be done by a word of his mouth) the torrent of those mischiefes, which cast a shame and obloquie vpon the innocencie of Christian Religion; for the power which these men haue hitherto had at Rome, hath giuen occasion to some to giue out, that since he labors not to preuent these mischiefs, acted by them, vpon whom he may work what he list, it cannot be auoided but himselfe must needs be thought to be the author of them, as the rules of iustice require.

The pretence which *Cotton* draws from the good of the Church, thereby to draw to the Pope power to dispose of kingdoms, is but a colourable pretext: for by vertue of that separation, which our Lord *Iesus Christ* hath for euer made betweene Religion and the State, through the whole world where his Gospell should be preached, we stand obliged notwithstanding all Ecclesiastique censures, interdictions, dispensations for oaths of allegiance, or commandments

mandements whatsoeuer from the Pope, not to take armes against our Kings, but contrariwise to yeeld them all ciuill and temporall obedience, and for safeguard of their liues to hazard our owne. This is the law of nature, ingrauen in the hearts of men, euen when they enter into this world, which the Son of God clothed with our flesh, hath since established and consecrated, binding Christians to the obseruance of it in a straiter manner, then were the Pagans, led by the sole light of Nature, and Priests more strictly then Laickes, to whom they are to preach sound doctrine aswell by words as example; and Bishops rather then ordinarie Priests, and lastly, aboue all, the chiefe Bishop of all, because his example in this case would more preuaile then any other, nay all the other beside. This was the true cause why the King of great Britaine, to safeguard himselfe from these King-killers, was constrained to exact of his subiects an oath of allegiance, for their ciuill and temporall obedience, and the surety of his life, notwithstanding the Popes Bulls.

An oath which the frequent doctrine and practise of assassines now a dayes makes in a manner necessarie through Christendome, to secure the estates and liues of Gods annointed, and withall to free the Catholike Apostolike Romaine religion toward the Kings & Princes of the earth, from that blame & hatred which this wicked doctrine draws with it, and to make it more gracious in the eyes of those who maintaine a different religion. Yet is this wholesome doctrine more needful in France

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then any where beside, because the effects of the contrarie fall especially vpon the life and crowne of the King; & rather now in the minoritie of our King, then in his full age, this erroneous doctrine ought to be refuted, and the venters thereof punished, because the practise of the ages past hath euer taught vs, that when they would draw out their censures against the temporalities of Kings, they commonly set vpon the weakest.

For these reasons the Vniuersitie of Paris, daughter of the Kings of France, most humbly beseecheth your Maiestie, the Princes of the blood, and the Lords of the Councell, not to giue way to the Iesuites (sithence they defend an opinion touching the Popes omnipotencie, and the suretie of the estates and liues of Kings quite contrarie to that which this Vniuersitie hath alwayes taught and maintained) to the opening of their Schooles here in Paris, much lesse to their incorporating into the Vniuersitie, least they make the learning and manners thereof as repugnant to the estate of Kings, as is their owne Sect, as may appeare by those writings which Father *Cotton* dedicates to you, and puts into your hands daily, and by that experience which wee haue found of them, and yet daily find in many quarters of Christendome, and the Vniuersitie shall euer be bound to pray for the establishment and happinesse of the King, your Maiestie, the Princes of the blood, and the Lords of the Councell.

FINIS.

THE TRANSLATOR, TO THE READER.

Reader,

That thou be not ignorant of the occasion of Anti-cotton, be pleased to be informed, that since the last execrable parricide in France, the Doctours of the Sorbon met together in solempne Conuocation, condemned a booke written by Iohn Mariana a Spanish Iesuite, maintaining the murdering of Kings, and before that, was adiudged by the presidents of the Parliament of Paris, that the said booke should publikely be burnt by the common executioner before the great gate of the Pallace, and withall as well the buying as selling of it was by them straitly forbidden; hereupon a rumour spread it selfe, that the Iesuites generally maintained the same opinion, and consequently their writings to that purpose were as lyable to censure and fire as that of Mariana. Whereupon Cotton newly returned from the Funerals of the Kings heart at la Flesche, and seeming to be much appaled with this v unexpected noyse, was in a manner constrained (for the making vp of this sodaine breach) presently to put pen to paper to disclaime what Mariana had affirmed, to produce the testimonies of his associates, who seemed to defend the contrary; and lastly, to set downe those articles in this point, which his societie (as he pretended) would stand vnto; upon this Declaratorie Letter of Cottons (as himselfe tearms it) dedicated to the Queene

THE TRANSLATOR

*Auidiffime le-
ctus ab omnibus
usque adeo ussit
Cottonum ut ho-
mini exiuerit la-
chrimas pro do-
lore & indigna-
tione.*

Regent, comes forth within a very short space this Anti-Coton (written as it seemes by one of the same Religion, and therefore cannot but carry the greater shew of truth,) which labours to proue against Cotton, that the doctrine & practise of the Iesuites made a ready way unto, if not acted, the late horrible blow in Fraunce: which booke (as I am credibly informed by a friend of good intelligence and credit, being greedily deuoured of all sorts of the French, so stung Cotton, that it wroung teares from him for very griefe and indignation, and personall imputations (as you know) the truer they are, the deeper impressions they usually worke. Now because I suppose some may be desirous more particularly to understand of the qualitie of this Cotton (who is so often named thorow this worke,) for the further content of such, I can assure them, that in France hee carryes the name rather of a good Orator, then a deep Clark, as knowing better what belongs to points of Courtiership, then Schollership, notwithstanding a man he is much magnified by his owne Societie for hauing so thorowly understood, and fully possessed the affections of the last King, as if he had enchanted him; to whom he was both Confessor and Preacher: and was besides that both at meales and at Masse continually in his eare, no man more; insomuch that in Fraunce it grew to a common iest upon any repulse from the King, or deniall of accessse to him; Les oreills du Roy sont buschees de Cotton, The Kings eares are stopt with Cotton. Whereupon about three yeares since this Pasquill flew abroad in Paris.

TO THE READER.

*Le Roy ne scauroit faire un pas,
Que le Pere Cotton l'accompagne:
Mais le bon Sire ne scait pas,
Que le fin Cotton vient d'Espagne.*

The King no where can step a foote,
But Father Cotton findes him out:
But the good King is not aware,
That fine Cotton is Spanish ware.

*Fin in the
French signi-
fies aswell
craftie as fine.*

BUT I leaue his person, and returne againe to his Letter, in the scanning of which I haue somewhat to say to him, which the Author of Anti-Coton passeth by, which is this; that whereas he undertakes to proue that the other Iesuites accord not with Mariana in the doctrine of making away Princes, and to that end produceth the testimonie of Becanus, one of their chiefe pillars: turning to the passage he quotes, I finde that Becanus in that very place approues Marianæ doctrine, in expresse tearmes, and withall holds it to be the common tenent of the Iesuites, his words are these, In respons. ad Aphorism. 9. Atq; hæc est expressa sententia Iohannis Mariana loco citato, & aliorum Iesuitarum qui hac de re scripserunt, in qua non video quid Caluinistæ possint meritò reprehendere: And this is expressly the opinion of Iohn Mariana in the place alledged, as also of the other Iesuites who haue written touching this subiect, in which I see not what it is which the Calvinists can iustly disproue. That which I now affirme is a matter

THE TRANSLATOR

of fact, and therefore needes no more adoe then the opening of the Booke, and the reading of the text.

2^a 2^a. diff. 5.
quest. 8.
punct. 3.

Againe in producing Gregorie de Valentia his testimonie of him, he affirmes, determine qu'il n'est nullement permis d'attenter sur la vie du Prince, iasoit qu'il abuse de son autorité: he concludes, that it is in no case lawfull to make an assault upon the person of the Prince, howbeit he abuse his authoritie. Whereas the said Valentian in the same place by him alledged, first distinguishing of a tyrant by administration and usurpation, plainly affirmeth, de primo eadem est ratio, ac de alijs malefactoribus qui solum per publicam potestatem puniri possint: Of a tyrant taken in the first sense (that is by administration) there is the same reason as of other malefactors, who cannot be punished but by publike authoritie. In which words hee seemes to me to range unrulie Princes (though they pretend neuer so iust a title to their Crownes) in the Catalogue of common murderers and theues, and to make them as obnoxious to publike censure, whereas Cotton would make vs beleue that hee holds their persons altogether inuiotable.

Lastly, that which I haue to say at this time against Cotton, and the authors which he alledgeth is this; against himselfe, that he protesteth, the opinion in this case of all the Iesuites in common, and euery of them in particular no way to dissent or vary from that of the vniuersall Catholique Church, which assertion of his to be meerly untrue, shall here after (God willing) be fully demonstrated, by making it cleerly appeare what the Catholique Church hath euer taught and practised

TO THE READER.

practised in this point from age to age, downe to these very present times, and by comparing it with that which the Iesuites now adayes generally both teach and practise. Against the Author he alledgeth this I say, that whereas they impute the occasion of the Canon of the Councell of Constance against tyrannicides, to the doctrine of the Hussites, it must needs arise eyther from their ignorance, or their malice, or both; for had they but read the Canon it selfe as it is laid downe in the body of the Councell, or Iohn Gerson, In his proposition on the behalf of the French King: or lastly, The French Historie in the life of Charles the sixt, they might easily haue perceined that the occasion thereof grew from a doctrine which Iohn Petit, a Doctor of the Sorbon, set a foote in Paris on the behalfe of Iohn Duke of Burgundie, who treacherously slew Lewis Duke of Orleance, as the author of this precedent Booke hath rightly obserued, in the very first entrance thereof, and surely I make no doubt but the greatest part of those Fathers who met at that Councell, if they now liued and saw how matters are carryed in Christendome, would as willingly subscribe to the censuring of that opinion which the Iesuites generally maintain touching the making away of princes, as they did to the condemnation of that of Iohn Petit, which in very deed and truth is little or nothing differing from that of the Iesuites, saue onely they are growne more cunning to cast a fairer glasse and varnish vpon it. Thus much haue I added, not that I take any pleasure in ripping up and discovering other mens imperfections, which with my heart I rather wish were

Azorius Serarius, aliq.

THE TRANSLATOR, &c.

were not; or in exagitating that Sect among whom reside many excellent wits, but which dwell ill, and as he said, in *malum publicum*, but onely that I might a little farther search into that wound which I finde cannot be cured without much launcing: in the meane time my desire is, and daily prayer vnto God shall be, that notwithstanding we doe differ in some points of our Religion, yet that we may all agree in our obedience to our Soueraigne, and strue on each side to gaine credit to our Religion by the fruits of our obedience, as assuring our selues (because Truth it selfe hath deliuered it) that Obedience is better then Sacrifice: I conclude with Diuine S. Augustine: So are Subiects to beare with their Soueraignes, and Seruants with their Lords, that through the exercise of our patience, things transitory may be endured, and eternall hoped for.

1. Sam. 25. 22.
Ita a plebibus
Principes, & a
seruis domini fe-
rendi sunt, ut
exercitatione to-
lerantia sustine-
antur tempora-
lia, sperentur a-
eterna.

FINIS.

